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SERMONS

HELP FROM THE SANCTUARY.

BY WILLIAM M. TAYLOR, D.D., LL.D., BROADWAY TABERNACLE (CONGREGATIONAL), NEW YORK.

Help from the sanctuary.—PS. XX., 2.

THE name sanctuary means the holy place, and under the old covenant it was given sometimes to the tabernacle as a whole, sometimes to the court which was reserved for the priests, and sometimes to the innermost apartment, in which was the ark of the covenant with the Shekinah hovering over it, and into which only the high priest might enter, and even he only once a year, on the great day of atonement. It was the structure specially consecrated by the residence of God within it. He was there not merely, as He is everywhere, by His divine omnipresence. But He was there specially by the manifestation of His grace, through mediation and over sacrifice. When, therefore, the assembled people as in this psalm, pray for their king, setting forth to battle on their behalf, that God may send him help from the sanctuary, they virtually desire that Jehovah, who had covenanted to be their God and had condescended to dwell among them, would give him such strength as could come alone from the fulfilment of His promises to them, whereof His continued symbolic presence with them in the tabernacle was the pledge and prophecy. To the sanctuary the pious Israelite turned when he was in trouble, for there alone he found the gracious God; and when he specially besought his protection in any emergency he clung fast to the horns of its altar.

Something of the same kind we find in mediæval Christian times in connection with particular Churches. The visitor to Westminster Abbey, as he enters that noble Chapter House which the late Dean Stanley opened for public inspection, is at once arrested by a beautiful picture hanging on the door, and depicting a scene which, perhaps, was often witnessed at the abbey porch. The venerable abbot, with the elevated host in his hand, is staying the progress of a great, strong, angry warrior, while behind him a woman and her children, with terror in their countenance, are clinging to his vestments and claiming his protection. Even to this day, indeed, there is a certain well-defined precinct round the Abbey of Holyrood in Edinburgh which is called the sanctuary, and within which a debtor is safe from apprehension by his creditors. This immunity was due not to the proximity of the Royal Palace, but rather to the vicinity of that now ruined chapel, within which were kept continually those emblems which a deceived people believed to be transubstantiated into the literal body and blood of Christ.

That was but a continuance, under a new name and in a coarser form, of the old Jewish system. But under the Gospel the true sanctuary is the Lord Jesus Christ Himself. In His human nature Godhead dwells, for His name is Emanuel, God with us. In His person atonement was made for human sin, for through the eternal Spirit He offered Himself without spot unto God. In His work there is the real mediation, of which that of the Jewish high priest was only a shadow. And through Him God is with His people, not simply as He is with and in and over all in the omnipresence of His deity, but also as He is with His children in the manifestation of His grace. For the Christian, therefore, "help from the sanctuary" means assistance from God through Jesus Christ; and that is for substance all the help he needs. Just as Joab fled and took hold of the horns of the altar, so the believer to-day repairs to the cross and cries with Toplady,

"Nothing in my hands I bring,
Simply to the cross I cling."

There he receives pardon for his sins, purity for his pollution, strength for his weakness, solace for his sorrow, calmness for his perturbation, and victory in his hour of conflict. Jehovah-Jesus is the true city of refuge, within which no avenger can assail us. He is "our rock and fortress," a strong habitation whereunto we may continually resort. What hinders that we should repair to Him now? Troubled one, make trial of His grace, as you sing the familiar words,

"All my trust on Thee is stayed,
All my help from Thee I bring,
Cover my defenceless head,
With the shadow of Thy wing!"

I could not allow myself to preach from this text, without setting clearly forth in the very outset this interpretation of its true evangelical meaning. But my design this morning is to take the term sanctuary in a lower and more restricted sense. As commonly used among us now, the word denotes a stated place of worship, or what our fathers were wont to call very simply and very

expressively the "Meeting House." So help from the sanctuary naturally suggests to us spiritual strength obtained through the observance of those religious ordinances which centre in the Lord's House and the Lord's Day. And when you come to think it out, the help thus received is help from Christ. For the ordinances are not talismanic things. They do not work upon us like charms. They do not benefit us as forms. They address themselves to us as intelligent beings; and they do us good, only in so far as they put us into communication with Christ. They are but as pipes from the fountain. He is the perennial spring. So they are valuable only as leading up to Him, and enabling us to draw supplies from Him. The mere formalist is thus but like a tradesman, continually laying pipes; it is with him all labor and no refreshment; but the sincere believer, who keeps ordinances in the right place, is like the thirsty traveller, who puts his cup to the tube and drinks of the living water to his delectation and invigoration. Bearing, then, these things in mind, let us look a little more particularly at a few thoughts suggested by the words "help from the sanctuary" when taken in their modern significance.

And, in the first place, we are reminded by them that we all need help. The strongest among us is weak at some point. Every soul has its own sadness. Each of us has his own cross to bear. There is a crook in every lot, and no matter how great a man's prosperity may be, there is a point at which some "but" appears, leading in its attendant drawback. To borrow the imagery of this psalm, each Christian has entered upon a warfare. He has set up his banner in the name of his God, and has begun to fight with self, with sin, with the world, and with Satan. And the more earnestly he has attempted to wage that conflict, the more he feels that he is unable of himself to win the victory. Continually he discovers that where he thought he had succeeded he has to begin anew. Some infirmity of temper which he imagined he had overcome breaks forth afresh; some old habit which he believed he had subdued reasserts its supremacy; or some former temptation which he had successfully struggled against assails him again. Then, come despondency and weariness, and almost despair, so that he cries, "O! wretched man that I am, who shall deliver me?"

Then in addition to this constant warfare, there are the difficulties that are continually emerging in the life of each; domestic trials and cares; business perplexities and disappointments; and, in proportion as one is public-spirited and patriotic, national anxieties and burdens. I make bold to say that there is no one here to-day who does not feel his weakness somewhere, and the more thoughtful he is, he feels that weakness the more deeply. Some have come hither out of bereavment, and they are crying for the help of consolation. Some have come from the harassing work of business; and they are needing the help of reinvigoration. Some have come from the fretting produced by the thousand and one mosquito-cares of domestic life; none of them is in itself a serious thing but the aggregate irritation produced by the poison of their multitudinous stings has made their victims restless, uncomfortable, irritable and discontented. While others, it

may be, are full of anxieties about the future, longing for some much needed prosperity, and dissatisfied with themselves and everything around them, because they cannot obtain at once that which they desire. Add to these the unspoken and unspeakable secrets which every heart has locked in its own hidden places, but which in our times of loneliness come forth to remind us that we are not yet in heaven. Need I go on, brethren? I have surely said enough to set in motion in each mind among you a train of reflection, which better than all argument will convince you that we all require help. We may count ourselves self-poised; we may plume ourselves as we please on our independence; we may in our moments of pride reckon ourselves self-sufficient; but when we put ourselves front to front with the great realities of life, when we look within us, around us, and before us, we are constrained to confess that we are in ourselves unable to contend successfully with the difficulties with which we have to meet.

II. In these circumstances it is a comfort for us to know that there is help from the sanctuary; and that is the second thing to which I direct your attention. In the sanctuary we draw near to God, as the God and Father of our Lord Jesus Christ, and in the proportion in which we appropriate Him to ourselves as our own God, we find ourselves strengthened and encouraged. Every grief is assuaged when we can assure ourselves that He is ours. All burdens become light when His spirit comes into our hearts; for He bears us and the burdens, too. Perplexity as to the path of duty ceases when we look at the question in the white light of His word. Temptations lose their power over us when we feel that He is beside us.

> "With Him at hand to bless,
> Ills have no weight and tears no bitterness."

So the very fact that in the sanctuary we have to do with God in Christ, and apply to Him for our support, makes it helpful unto us. It rectifies for us the perspective of life, and keeps us from giving to the things of time and sense undue importance. It remints our souls after the abrasion of the week, and brings out in finer relief upon them the image and superscription of the Lord Jesus. It revives our hearts, and makes us feel that it will not do to despair after all, so that as we leave its porch we begin anew, upon a higher level than that of the day before. To use again an illustration which I once before employed, we are in our lives like a school-boy learning to write, and every week is a page in our copy-book, and every day a line. On the first line, and in the sanctuary, the Lord Jesus has set before us His own beautiful example, and we start out to imitate it. But as we go down line after line we too largely lose sight of that which He has written, and when we get to the bottom our work is all irregular and blotted, and the paper, mayhap also, blistered with our tears. Then comes the first day of the week, again, and when we enter into the sanctuary, Jesus, speaking to us words of cheer, turns over the page, and takes the pen once more, and sets us a pure copy, and so we begin again. Thus page after page is covered. It is poor work enough, but it improves a

little every time, and it is much better at the end of the book than at the beginning, for at the bottom of the last page, the Master writes, "Well done!" Is it not true, my friends, that the sanctuary thus counteracts the evil influences of the week, and lifts us up to a higher vantage ground from which we have a fresh starting point for heaven?

And while this is the case with the service of God in His house, as a whole, I think every earnest Christian among us has had experience of special blessing coming to him from some particular portion of it; for there is a gracious Providence of the Holy Spirit suggesting and using every exercise in the sanctuary for the good of individual souls. The hymn selected as the song of praise may, all unknown to him who chose it, be one particularly suited to our personal experience at the moment, or one dear to us by some tender association, so that even as we sing it we catch new inspiration for our work. The portion of Scripture read may be one which, as we hear it, seems as if it had been written for our present necessity, and so it comes to us as the very hand of God let down for us to grasp. The prayer offered by the pastor may articulate the very desires which are aching in our hearts to find expression. Though we had gone to him and told him all that we had been passing through, he could not have more definitely described our case, and in that coincidence, altogether unconscious and undesigned on his part, we cannot but recognize the tenderness of God seeking to bless us. The subject chosen for the discourse—chosen, too, by the the preacher, perhaps, for some personal reason—just meets our need. It removes a difficulty that was perplexing us; or it unfolds a principle which clearly shows what our duty is in a matter that has been giving us anxiety; or it presents us with such a view of God in Christ that we are lifted above the sphere of the operations of earthly trials and temptations; and we forget the throng of our fellow-worshippers, in the conviction that God has been sending a message to ourselves. Am I wrong, my brethren, in believing that many here could use the words which I have just employed as a description of their own experience? I do not speak at random. If it were lawful or expedient, I could bring forth many letters which I have received bearing testimony to such effects resulting from our sanctuary services in this place; and as the years of my pastorate increase, I have grown into the conviction that every time a faithful minister conducts the devotions of his people, or speaks to them from the sacred Scriptures, some one is blessed. He draws his bow at a venture; but, as long ago, the venerable prophet put his hands over the hands of the king, when the royal archer shot his arrows from the window, so over the preacher's hand, unseen and unfelt by him, there are ever those of the divine spirit, and the mark He aims at is never missed. When Cornelius was commanded to send for Peter, the Lord gave him his address most minutely—"He lodgeth with one Simon, a tanner, whose house is by the sea-side;" and when Annias was commissioned to go to St. Paul, the Lord said to him, "Arise, and go into the street which is called straight, and inquire in the house of Judas for one called Saul of Tarsus." No such directions

are given now to the ministers of Christ; but they are still the servants of the same Holy Spirit, and though He says nothing to them on the subject, He yet sends them all the same on missions of mercy and grace to His praying and expectant people. None of His letters are ever misdirected. They all get to those for whom they were intended. There is no chance here. All is in the wisdom of Providence, working through the ordinary means of the sanctuary, to send to each worshipper strength according to his day and grace sufficient for his need. Yes! blessed be His name for it, there is help from the sanctuary.

III. But in the third place, as suggested by these words, I remark that to get this help we must come to the sanctuary. I do not deny that we can get to God in Christ anywhere. It is true that we can sing His praise in our own homes; we can read and meditate on His word in our own closets; and we can peruse the writings of eminent and earnest men on the Scriptures by ourselves in our studies. I do not allege either that we cannot be blessed through such individual exercises. But a particular promise is made in connection with the sanctuary, for Christ has said, "Where two or three are gathered together in My name, there am I in the midst of them;" and we are specially enjoined "not to forsake the assembling of ourselves together as the manner of some is." There is, therefore, a kind, or at least a degree, of helpfulness in the sanctuary which is not in the closet. It may be difficult to analyze it, and detect what there is in it which is to be found nowhere else. But I am sure that every sincere worshipper in the public assembly has been conscious of getting something there which he has not received elsewhere. That is the reason why, when he is kept away by sickness or other constraint, he feels that he has been deprived of something which used to be to him an element of strength. And yet, though there are multitudes among us whose own experience helps them to understand thoroughly such psalms as the forty-second and the eighty-fourth, it is nevertheless for a lamentation, that there seems to be, and that, too, in the case even of those who have made a public confession of their faith in Christ, a growing tendency to depreciate the sanctuary. Slight things, which would not be allowed to keep them from business or amusement, are sufficient in the estimation of many to prevent them from going to the house of God on the first day of the week. Little difficulties are magnified into insurmountable obstacles, when attendance on the sanctuary is in the case. And some, perhaps, who used to delight to be present at both services on the Lord's day have become easily contented now with one; and are not very careful to be even at that. I know well that some are engaged in mission work, so that it is both natural and right for them to be absent from one service; and I am aware, also, that the circumstances of many households are such that it is impossible for all their members to be present at both services. But still, I am persuaded, that there is an increasing half-dayism among modern attendants on the sanctuary, which betokens a lack of interest in its exercises. Much of that, I think, is due to the deleterious spiritual influence of the annual

summer absence from the city of the great majority of our Church members. They get into the habit of omitting one service in the country, and they continue it when they return to their homes. In this way they miss much of the helpfulness which they formerly received from the ordinances of the Church, and that disposes them to care less for them than ever; so that by and by they become very irregular even in the morning, and a course of declension begins, whereof the end may be in open apostasy. This is an evil whose course I have been watching with considerable anxiety for the past three or four years, and only the constraint of the sense of responsibility for your highest welfare compels me now to make special reference to it. We have all just returned to our homes to resume our work together. Let me, therefore, earnestly beseech you to resist the temptation, yielded to, alas! by so many; to minimize to the most infinitesimal dilution your attendance on the House of Prayer. I do not urge this for the preacher's sake, but I am earnest about it for your own. I desire you to obtain the fullest possible measure of help from the sanctuary. You need it all, if you desire to keep yourselves unspotted from the world, in this busy, bustling, and exciting city life, and in the measure in which you neglect to avail yourselves of that which God has provided for you, you leave yourselves just so much weaker for the daily conflict to which your God is calling you.

IV. But the responsibility is not all on the side of the people here. All the blame for the growing neglect of the sanctuary to which I have referred does not lie with them A goodly share of it must be borne by the ministers; and therefore, as a fourth thing suggested by the text, I remark that if he would be the means of conveying this help from the sanctuary the minister must keep always very close to Christ. For, as I said, it is the Christ in the sanctuary that constitutes its value; and if he on whom most of all (among us at least) the character and quality of its services depend, loses sight of Him, then the Church is at once reduced to the level of the Lyceum, and its exercises have no more of spiritual tonic in them than the lectures of a *litterateur*. There is no help in mere negation. There is no Gospel in the "everlasting no." The soul of a saint cannot be nourished by a scientific disquisition. And few things are more sapless and unedifying than apologetic discussions on matters of debate between infidelity and faith. It is the positive that inspires; and only that preaching which exalts Christ and puts His Word in the front is really helpful. Now, it is here, I fear, that the ministers in recent years have been most deficient. They have given undue importance in their minds to the assaults of scepticism, and have too largely forgotten the daily necessities of those who are constantly waiting in the courts of the Lord's house. In their attempts to treat of Genesis and Geology or kindred subjects, which have probably distressed very few of their hearers they take no thought of the trials and struggles and temptations of their people. They have much to say of science, and their hearers get to be familiar with the names of a few men who by the force of their unquestionable genius, have brought agnosticism into notoriety; but they make little allusion to the great doctrinal facts of the Gospel,

or the living principles which Christ has at once expounded by His teachings, and glorified by His example. Now all this is a mistake. The best way to defend the truth is to expound it; and the surest means to make the sanctuary attractive is to make its services helpful to men and women in their daily work. For this, therefore, ministers must study men; they must find out the weights by which they are hindered in their daily race, and the dangers to which they are most liable. Then they must keep themselves very close to Christ that they may discover how His grace may be made to meet these necessities of their fellow-men, and that they may obtain the Spirit of the Master for the purpose of dealing with the experiences of the servants. Only a few outstanding thinkers here and there are called to contend with scepticism. The rank and file of the ministry have to do with the difficulties of human life, and the helpfulness which comes to men and women from Christ for the overcoming of these; and in the degree in which pastors treat such things wisely and seasonably they will not lack attentive and grateful congregations. "And Jesus saw a great multitude and was moved with compassion toward them." How often as I have entered this pulpit have these words come rushing into my heart; and if I have been in any degree successful in comforting the sorrowful, or directing the perplexed, or strengthening the tempted, or encouraging the desponding, it has been because I have tried to take as my motto the words of the greatest of all preachers: "I will not send them away fasting, lest they faint on the way." I have set myself to help you. I have tried to inspire you with new courage for the daily battle; I have sought to make you stronger for the tear and wear of character that modern business necessitates. I have endeavored to make this life of earth for you sublimer by bringing to bear upon it the motives and sanctions of eternity. I have studied so to conduct the services of this house that each of you should retire from them with a feeling that in spite of the down-dragging influences that are depressing you, there is something worth living for after all. Above all, I have sought to set Christ before your eyes as the great helper and healer of men, the good Samaritan of humanity, who comes at the hour of our extremity with His tender sympathy and His ready assistance; and if any among you has gone away with a sorrowful consciousness that he has been "neglected in the daily ministrations," then I have failed where most of all I have desired to succeed. In view of such a result, how can I help exclaiming, "Who is sufficient for such things!" or how can I forbear making request like Paul, "Brethren, pray for us." He who prays for his minister is rarely disappointed in the sanctuary. So let us from this day, my people, "dearly beloved and longed for," covenant with each other anew that we shall bear each other up in prayer before God. Then we shall have new occasion to praise Him for "Help from the sanctuary," and they who are really helped in it will be rarely absent from it. It is a good time to begin this revival now. There is no starting place like to-day. May the help which we have this morning received only stimulate us to seek more, where we obtained that. Amen.

CHRIST'S ESTIMATE OF PUBLIC WORSHIP.

By Rev. G. W. F. Birch, Bethany Presbyterian Church, N. Y.

I ever taught in the synagogue.—John xviii., 20.

These words are taken from the account of our Lord's examination before the Jewish Council. They were called forth by the endeavor of the high priest to extort from Jesus of Nazareth something that would serve as a ground of accusation. This endeavor put itself in the form of a question concerning the disciples and the doctrine of our Lord. Jesus answered him, "I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why asketh thou me? Ask them which heard me what I have said unto them: behold, they know what I said."

This reply of our Lord is an appeal from the injustice of the high priest to the fact that His doctrine was a matter of public information, because it had been openly and frankly proclaimed in the Jewish nation's two centres of publicity, viz., the synagogue and the temple. Hence the question was uncalled for. The only proper witnesses, in the case under consideration, were the multitudes who had heard the Teacher of Galilee.

Our design, however, is not to deal with what Jesus taught, so much as the *place* in which he taught it. The text presents very clearly the attitude of our Lord toward, and the estimate which He placed upon, the Jewish synagogue and temple. That attitude and that estimate afford a revelation of the local significance of these structures.

IN THE SYNAGOGUE—IN THE TEMPLE.

The grammarians tell us that prepositions connect words and show the relations between them. In the case under consideration the preposition *in* furnishes us with a glimpse of the personal relation of Jesus Christ to every edifice of divine worship, by which we perceive those edifices rearing themselves in the Light whose office it is to shine in the darkness of this world. The importance of this suggestion is evident from the fact that all that we do in our places of assembly will be in vain unless for the Bible words synagogue and temple we can substitute our particular house of worship.

In the further elucidation of the use of the text, it is proposed to search the synagogue chapter of the gospel history of our Lord. Nothing will be said concerning the temple. In relation to the ideas of place and worship, the temple and synagogue have points in common. Yet the main purpose of the former was fulfilled when Christ became incarnate, and all in the temple which teaches anything with respect to the subject before us is found in the synagogue.

Whatever be the date of the establishment of the Jewish synagogue, it was doubtless intended to foster that knowledge of the law which was so essential to the life and growth of the Church of God. So far from interfering with the temple, it was conducive to the better observance of the temple service. Our Lord sanctioned the institution by His presence, and it became the model for the organization of the congregation of Christian believers.

I. Our Lord was a habitual attendant upon the services of the synagogue. Turning over the four Gospels, we find not less than fifteen distinct references to this habit of the man Christ Jesus. It is proper here to notice one or two of the laws of habit.

1. Youth is the period during which the habits of manhood ordinarily develop themselves into fixedness. We have a record of such development in the account which Luke gives of the first public utterance of the divine Teacher at His earthly home. "And He came to Nazareth, where He had been brought up; and, *as His custom was, He went into the synagogue on the Sabbath day*, and stood up for to read." (Luke iv., 16.) Reading between the lines here, he must be blind who cannot discern that one of the factors in the childhood-training of our Lord is His attendance upon the place of public worship.

2. It is a law of habit that the peculiar custom should assert itself at all times and places. In the life of Jesus the habit of attendance upon the synagogue constantly *asserts itself*. Matthew corroborates the text in the following record: "And Jesus went about all Galilee, teaching in the synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." (Matt. iv., 23.) Both Mark and Luke confirm this testimony.

Thus the being of the man Christ Jesus, as He grew from a babe to a man, twined about the material synagogue just as the growing vine twines about the support of its tendrils. The maturity of the man Christ Jesus centres about the material synagogue just as the efforts of the workman centre about the tool with which he performs his task. "I ever taught in the synagogue."

Humanly speaking, everything was against the formation of this habit on the part of our Lord. The One, whose place in the synagogue was never vacant, is the only One in the universe who knows the exact worth of the religious services of any place of worship. No reader of the Gospels will find it difficult to ascertain Christ's estimate of the synagogue services of His day. In those who gave alms at the door of the synagogue, and in those who loved to pray standing in the synagogue, the eye that looketh upon the heart discerned the hypocrite. In those who filled the chief seats in the synagogue He beheld the incarnations of wicked ambition. The author of the Scriptures declared that the synagogue tenor of Scripture exposition taught for the doctrines of God the commandments of men. Indeed, the Sermon on the Mount is in direct conflict with the teachings of the synagogue, and was spoken to correct the errors which found a home there. He who needed not

that any one should testify of man to Him, designated the great mass of those who crowded the synagogue by such titles as—shutters of the door of the kingdom of heaven, pretenders, children of hell, blind guides, whited sepulchres, serpents, generation of vipers. Indeed, they were so bad that He told His disciples to beware of the leaven of the Pharisees.

Yet it was the habit of Jesus Christ to be one in such congregations. But He went to the synagogue not to be seen of men; His sole purpose was to meet God. He distinguished between the false and the true, as is evident from the word, "The scribes and the Pharisees sit in Moses' seat. All, therefore, whatsoever they bid you do, that observe and do; but do not ye after their works, for they say and do not." The man Christ Jesus never permitted the abuse of an institution of God to interfere with His proper use of the synagogue.

The material church does for God to-day what the material synagogue did for God in its day.

"As a man, in all things like other men except in His sinlessness," says Geike, "the synagogue, with its services and the free expression of thought both in public and in private which it favored, must have been one of the chief agencies in developing His human nature." Can we, therefore, ignore that which was essential to the performance of the work of the Son of God in our behalf? So far as we do not cultivate, so far as we do not *have* the church-going habit, so far are we unlike Christ. When the minister, in looking over his congregation on the Sabbath, notices the absence of the children of professing parents, when the adjournment of the Sabbath-school finds the pupils turning their backs on the authorized dispensation of divine service, he can but observe that the training which Joseph and Mary gave the child Jesus tells a different story, for they *brought Him up* to go to the Nazareth synagogue. Besides, if the child Jesus, who grew and waxed strong in spirit and was filled with wisdom—upon whom the grace of God was—who "increased in wisdom and stature, and in favor with God and man," was accustomed to church-going, how can parents bring up their children for God, and, to speak of nothing higher, for the benefit of the world, without training them in the church-going habit?

Our Lord was a stranger in many places during His earthly career, but we have read of no place in which He was a stranger to the synagogue. The history shows that wherever the Sabbath day found Him He found the synagogue. Doubtless He never neglected the Monday and Thursday services which were usual.

So that our presence in the house of God in the community where we may spend our summer vacation, our making the place of worship the milepost which indicates that our journeyings over the earth are the path of the just whose end is heaven, regularity in our attendance upon the means of grace, a full representation at the meeting for prayer—all this is but an exhibition of the high, the holy, the only safe, aye, the indispensable example of the One who, as His custom was, went into the synagogue of Nazareth.

It has already been observed that the synagogues which our Lord attended abounded in that, both in the way of preaching and practice, which awakened His grief, aroused His holy indignation, and merited His outspoken rebuke. Hence the question arises, if His perception of the wickedness of motive which ruled the great mass of the synagogue attendants, was no bar to His attendance upon the place of religious worship, what right have we, who can only look upon the outward appearance, to allow what we do not like, and what we may not honestly approve, but which we must even rebuke, to interfere with our attendance upon the place appointed for the proclamation of God's Word, upon the place where prayer is wont to be made. Grant that the preaching is as poor as that which fell on the ears of the Model Preacher. Grant that our religious assemblies are as full of hypocrites, of inconsistent church-members as those in which the Eyes, which are as a flame of fire, saw them. To stay away from the church on these accounts is to be unlike Christ. The great question with Jesus Christ in the synagogue, and the great question with us in the church assembly, should be, not, "What do men think of me? What do I think of men?" but, "What does God think of me? What do I think of God?" Frances Ridley Havergal was marking the example of Christ when she said, "An avoidable absence from the house of God is an infallible sign of spiritual decay. Disciples first follow Christ at a distance, and then, like Peter, do not know Him."

II. The synagogue was the place, above all others, which our Lord chose for the exercise of His ministry. "I ever taught in the synagogue." While He did not disregard the opportunity afforded by the temple convocations, yet that opportunity was limited to one locality, while the synagogue was found in every community. True, He did preach on the mountain, the lake, the river, at the well, by the wayside, but the gospel history will show that, other things being equal, He always chose the synagogue. It was in the synagogue of Capernaum that He astonished men with His doctrine. It was in the synagogue of His native Nazareth that He announced the philosophy of the gospel ministry.

And did He not fill the synagogue with the glory of His miracles? He cast out devils in the synagogues of Galilee. It was in the synagogue of Capernaum that the powers of darkness gave Him their challenge, as the man with the unclean spirit cried out: "Let us alone! What have we to do with Thee, Thou Jesus of Nazareth? Art Thou come to destroy us? I know Thee who Thou art, the Holy One of God." He met the challenge by speaking with an authority to which the devils bowed. The same synagogue saw the man with the withered hand stretching forth that hand into the plumpness of health, at the command of the Lord of the Sabbath day. It was in a synagogue that the words, "Woman, thou art loosed from thine infirmity," limbered limbs which an eighteen years' infirmity had stiffened, as a woman whose shackles were broken, glorified God. So the work of our church-buildings is to reproduce the facts of the synagogue history of our Lord. Indeed, they only do their work as they become such synagogues, for it is

where two or three or more gather together (synagogue) in the name of Jesus, that He manifests Himself to-day the same that He was in the Jewish synagogue. The hymns of our religious assemblies must be an All Hail to the Power of His Name. The adorations, thanksgivings, confessions, and petitions of our prayers must find the reason of their presentation in His name. Our preaching must have as its authority the seal of His name. Our hearing must be with the attentive reverence which is due to His name. And thus in our churches our Lord will preach the Gospel to the poor, heal the broken-hearted, give deliverance to the captives, sight to the blind, freedom to the enslaved. The Son of God will manifest Himself to destroy the works of the devil. The Doer of Miracles will fill withered human nature with the power of God. Let us not forget that the congregation which heard that remarkable sermon in the synagogue of Nazareth drove the preacher out of the city on account of it; that the things which our Lord taught in the synagogue of Capernaum caused many to forsake their discipleship and to walk no more with Him; that the Great Teacher was looking at a synagogue congregation when He was grieved on account of their hardness of heart; that it is in connection with the synagogue that we hear that the Wonder-Worker did not many mighty works because of unbelief.

Thus the old, old story that Jesus declared in the synagogues of Galilee must be told in our churches. The doctrines which the men of Nazareth rejected, and which were too hard for the men of Capernaum, must be accepted in the spirit which made Peter at Capernaum voice the determination of the twelve in the words: "Lord, to whom shall we go? Thou hast the words of eternal life." These spiritual natures, withered by the paralysis of unbelief, must, at the command of Jesus, give the faith, *stretch forth* into spiritual wholeness.

THE LORD A SANCTUARY.—"He shall be for a Sanctuary," this is, for an asylum or a place of refuge. There is something very sublime and striking in this promise. What can possibly be more full and strikingly impressive than that the Creator, the omnipotent God, shall be so united to the loving, trustful and obedient soul as to be its everlasting protection? This is more emphatic and inviting than the protection of angels, even though they encompass us with their songs of deliverance and bright wings of glory. This is more expressive of safety and of deliverance than the promise of heaven itself, or of the celestial city with its walls of precious stones and gates of pearl, for in God all the glory of angels and all the magnificence of the Heavenly Jerusalem is concentrated, and themselves only the reflection of His Infinite Majesty and great power. In Him, as a Sanctuary, we have the boundlessness of the universe for our ever-present and ever-enduring shelter, and all the attributes of God to minister to our happiness, and glorify us with their bestowment.—REV. W. D. HORWOOD.

CHRISTMAS.

CHRIST'S GLORIOUS COMING.

By Geo. H. Hepworth, D.D., Belleville Ave. Congregational Church, Newark, N. J.

And thou, Bethlehem, in the land of Judah, art not the least among the princes of Judah, for out of thee shall come a Governor, that shall rule my people Israel.—Matt. ii., 6.

When Herod asked the chief priests and scribes of the people where his dreaded rival should be born, they tried to answer in the words of prophecy. They misquoted the passage, however, and left out what to us is the most important point in it. The prophecy, as it was given by Micah, reads thus: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel; *whose goings forth have been from old—from everlasting.*"

There are peculiar and hallowed associations connected with this little city of Bethlehem. It is picturesquely situated on the brow of a rugged and rocky hill. Over yonder, on the right, lies the sluggish Dead Sea, with its sad memories. Afar off to the north, like a crown on the hill-top, is the holy City of Jerusalem, her temple's dome glistening in the morning sun, and the very air that hovers over her being filled with the incense-perfume of a whole nation's gratitude to God. Bethlehem will always hold a sacred place in our memories, because of the associations connected with its distant past. It was here, you remember, that Jacob buried his dear and precious wife, Rachel, who died after giving birth to Benjamin. Her tomb is said to be still in existence, and to it, every year, pilgrimages are made by the faithful. It was in the environs of this city that Ruth gleaned barley in the field of Boaz, which, according to the Mosaic law, the reapers were compelled to leave for those who were poorer than the owner. It was here, also, that the prophet Samuel was sent, that he might anoint David king over Israel. When Jesse's stalwart sons passed in review one after another, the old prophet naturally supposed that God would choose for a king one of towering height, one of gigantic stature like Saul, and was greatly surprised when the divine impulse compelled him to anoint David, the youngest of them all, slender, short, ruddy-cheeked and boyish, as the future hope of the great Hebrew nation. It was just outside of the city limits that the shepherds, of whom I have read to you this morning, heard the announcement that the long-promised Messiah had at last arrived. While they were listening to the announcement, they heard the voices of angels filling the air with the music of their good news, and saying: "Glory to God in the highest, and on earth peace, and good will to men."

Little wonder, then, that Bethlehem has always been regarded as a sacred spot. It is not surprising that every year devotees from all nationalities make holy pilgrimages thither, and, with trembling feet, find their way into the chapel that is erected over the spot of the nativity, and lift up their voices in thanksgiving to Him who sent His only begotten Son into the world, "that we might have life, and that we might have it more abundantly."

But there is, in connection with this part of my discourse, another event to which I want to call your notice for a brief moment. You remember that the announcement of the birth of the Lord was not only made to the shepherds who were watching their flocks by night on the hillsides beyond Bethlehem, but, also, to the magians in the far East, who saw "His Star," and followed it over the dreary sands of the desert until, at last, it settled above the stable in which alone there was room for God's Child, and then they discovered the manger in which the Babe lay, and offered to Him their frankincense, and myrrh, and costly gifts. Is it not a little curious that God should have announced the greatest event of history not only to the Hebrew people, but, at the same time, to the Gentiles? And is it not a little remarkable, also, that the Hebrew shepherds and the magians of the Orient should, as it were, meet side by side at the cradle of our Lord? To me it is a very significant incident. For the first time in the annals of the world the declaration of human brotherhood and of human neighborhood is emphasized. Old things are passed away. The Gospel of the new Reformer is not for a class; it is not to be the property of a clique. It is to be universal; it is to stretch one hand out to the far east, and the other hand out to the far west, and draw the very ends of the earth into such proximity that heart shall beat in sympathy with heart, and all voices rise in one grand chorus of triumph to Him who is the Father of us all, and who would redeem the black and the white, the poor and the rich, by the same great and glorious sacrifice.

Now, let me ask you to stand still for a moment, and look at the condition in which the world was when Jesus was born. Let us take our position, if you please, on the granite walls of that hill-top city of Bethlehem, and, with the eye of imagination, scan the vast horizon, penetrate all distance, and look into the midst of the daily life, and into the religious secrets of all nationalities.

In the first place, as we look from Lebanon to the desert, we find that the Hebrews themselves were a corrupted and a demoralized people. Their spiritual notions were few. Their avarice and ambition had materialized everything. They did not look for an humble child of God to lead them; neither did they care to have one teach them the secrets of the spiritual life. They did not long for one who would give them the marvellous gift of second sight, by which they could penetrate the future, and see the things which God had prepared for those that love Him. They looked out of a stony heart, and through eyes of burnished steel, with a cold and ambitious glance, from Judea to Galilee, for a man who was strong enough to break the Roman yoke of slavery, and plant the banner of their own nationality upon the cap-

tured ramparts of the foe. They looked for military power alone—for a great general who should have worldly wisdom and strategic ability; a man who would bring the legions of heaven to supplement the weakness of their own armies; who could make allies of the hosts of glory, and summon them, sword in hand, to exterminate the Romans, and every trace of every other foe that claimed a part of the Holy Land. Their eyes were filled with military splendor and worldly power alone, and, when they heard the footfalls of the great Redeemer, and, looking, saw one in a peasant's garb, who spoke with great humility about Himself, but yet dared to say, "I am the looked-for Messiah; trust in Me; I will lead you out of darkness into the eternal day," they scorned His words and despised His person. They smote Him with their rough hands, and, in ridicule, placed a crown of thorns upon His fair brow, as the only fitting emblem of His pretended power. They stood, as a nation, on the mountain-top of ambition, and looked over the Son of God, hoping to find another more like to their hopes, and answering more closely to their own avaricious and personal designs.

Now, if you will pass westward for a moment, we will walk with a rapid step through the streets of Athens, and enter its marble corridors. We would fain stop to look at those wondrous results of genius, those statues of Pentelican marble which the world wondered at then, and which are to-day the relics of a grandeur of which we can scarcely conceive We will walk up to the top of Mars hill, where Paul stood years afterward, and told the story of the cross to skeptics. We will go into the Academy where Plato was teaching the world how to think. We will visit the Lyceum, with its great throng of students, enthusiastic for their leader, and listen to the close reasoning of Aristotle for a little. Then we will go down into that part of the city where the commonalty live. We will wend our way through those streets where poor men toil that they may find bread to eat; where mothers are burying their faces in their hands because disease has crossed their threshold; where fathers are looking up and wondering if there is any beyond to which their loved ones have gone. After we have walked together through this marvellous city, I have but one question to ask, and to that I demand an answer. I know that Athens is the throbbing brain of the world; I know the subtlety of her philosophy; I know the shrewdness of her science; I know that she has proofs of her genius in every street—genius incomparable; genius that throws its shadow over every century, and even to-day becomes the inspiration of the scholar as he crosses the threshold of his youth, and looks forward to influence and position as the result of hard work. I know there are no better intellectual guides even now than those grand old giants, who reached their hands up and seemed to grasp the secrets of nature and bring them down to earth, and who voiced them with an eloquence, silver-tongued, and so fascinating that its music reverberates from century to century. I know all that, but I know, also, that science and moral law, that judicial law and political power, although important, are not the most important departments of human life. I know that so long as men die, so

long as children are given to us to be taken away, so long as there are burdens to be borne, tears to be shed, sorrows to be endured, there is another question which must have an answer, or the heart will break. I know that you and I must needs have faith, not only in the present, but in the future; and that that faith must not be founded upon a guess, though it be the guess of the profoundest thinker the world ever saw. It must not be founded upon the results of logical reasoning. Go with me, then, into an Athenian home where lies a child dead. The mother speaks to him, but his eyes do not open; she kneels by his bier and supplicates him, and yet his lips refuse to move. Tell me, can the philosopher in the Lyceum cheer that mother's heart with anything like a hope? He can tell the mother that all that is left for her to do is to put her heart in some secret place where her affections and her memory of them will be lost. "Harden your heart until it is stone, and then you will be fit to live," is his motto. That is all—that is all.

Now go with me to another place. We will stand upon the hill-top this time, where St. Paul stood when he overlooked the Eternal City. There it rises in all its grandeur before us, seated upon its seven hills. Like an empress, it commands the world. There is no town within the limits of civilization where the Roman spear does not glisten in the morning sun. There is no plain from which the Roman shout of victory has not rent the air. There is no spot, favored or unfavored, that does not bear the footprints of some Roman's tread. The army of Rome was its only power, and one of its officers said to Christ one day, with a tone of disgust, when he talked to Him about truth: "What is truth?" It was as though he said, "I know nothing that has influence except an army. I belong to Rome, and Rome means victory. You may talk of truth as you please, but I put my faith in Roman spears and in Roman swords." I say to the Romans, we give you the meed of praise. We crown your brow with the victor's crown, and fill the air with shouts of admiration for the heroism of your dead. But, when the day of festival is all over, and when the last chariot in the triumphal procession has passed, and its dust has settled to the earth again, there comes the gloom of night. The shades of evening fall on Rome as well as on the humblest village under her power. I ask her, as she stands there in her might, mistress of the world, to tell me whither I shall go when I die; to tell me how to dry my tears when I am in sorrow and suffering. What answer do I hear? Brethren, you get an echo of your own question, and that is all. It is like speaking in a whispering gallery; your own voice comes back to you, a thousand times repeated it may be, but it is your own voice, nevertheless. Rome never yet answered that question. With all her intellect, with all her power, she was as helpless as a child in the presence of suffering and death.

Now we can come back for a moment to Bethlehem. Let us kneel as the shepherds and the magian did at the manger cradle, and then look forward to the future of Christ's life and ask the same questions that I have been asking of the great political powers of the world. What is the answer? It is wholly satisfactory to the soul. We can thank God at last. Jesus gave to

us an ideal of personal perfection, and the impulse that impels us to its accomplishment. He gave us the ambition to be perfect in our higher parts, and to cultivate our moral and spiritual natures to the exclusion of everything that is base, worldly, and unworthy. He did it by teaching us that God is not our King, but our Father. And more, that the one motive in life ought to be gratitude for gifts received, and a love that has come warm from a Father's heart and filled our hearts full. More and better, He told us how to dry our tears, by looking through our tears to God, and how to check our sighs by thinking of heaven and glory.

When a mother kneels to-day by the side of her dead child, what a difference there is in her condition of mind and that of the poor Athenian mother to whom I have referred. The one sits in despair unutterable ; the other feels the sense of loss and of desolation, but in her heart of hearts, she can look up and say what the heathen world could never dream of saying, or of understanding: "Thy will, and not mine be done."

That blessed Babe has told you, dear brethren, that God will assist and help you in all the weariness of your work, and in all the dreariness of your life; that you are never alone, because invisible messengers are coming down through the sky all the time, bearing the word of encouragement from on high to your sinking heart, then returning with unwearied wings, and bearing to the ear of heaven every cry and sigh, every wish and hope that comes from your tired-out soul. Oh ! no wonder, no wonder, then, that when the Babe was born, angels filled the air, and joined in one grand chorus, saying: "Peace on earth, and good-will to men."

Brethren, you can see now, I think, after this statement, the reason why Jesus Christ and his theory of life and death, stood apart from everything else in the world. It was apart from all the philosophies, all the sciences that were then extant, and was isolated, insulated, by its own peculiar character. It had nothing in common with the thought of the time. It had to work out its own mission and do it in its own way. The Pharisees could not receive it on account of their prejudices. The Sadducees would not receive it, because, as a theory judged by a critic, it seemed to be beneath contempt ; and to the Greeks, even when it took shape from the eloquent lips of St. Paul, it became foolishness, for they could not understand how the simple story of a man's life could become the corner-stone of a new institution; neither could they believe that a man who died ignominiously, accused of a crime by His own neighbors, and by those who ought to have stood by Him—by the people of His own country and of His own nation, could ever become the teacher, not of one people, but of all people ; not of one century, but of all centuries—the open door through which the broad procession of mankind should march to immortality and to glory.

Jesus gave to us an occult science indeed. He discovered to us the secret of transmutation ; for he who possesses in his heart the spirit of that Book, can change himself from a base metal to a metal that is precious. If you will yield yourself—your will, your mind, your heart—the one

with its preconceived notions, and the other with its hallowed affections—if you will yield all to the spirit of that Book, then your life, like the person of Christ on the mountain top, will be transfigured. You will not tread on the cold, dull earth, but be lifted up on invisible wings. Your garments shall be made whiter than the snow, and your face shall shine as Moses' face did when he came down from beneath the cloud where he held intercourse with Almighty God for forty days and forty nights.

Jesus, then, gives you a positive faith, and, brethren, that is what we all need. That is what we all lack at this very minute. We all have a make-believe. Some of us cheat ourselves into the belief that we do believe. But he who follows Christ implicitly will have a faith that is strong and true from circumference to centre. There is no sham about it; there is no element of counterfeit in it. It is genuine, it is golden, it is helpful, and it will bring you comfort in this life by borrowing the glories of the life to come. That faith is spreading farther and farther, and, as it captures one century after another, and one generation after another, we fain would say, in the words of prophecy, that the time shall come when every knee shall bow, and every tongue confess the Lord to the glory of God the Father.

I remember hearing a story in connection with our battlefields. One weary, dreary night, while our army was on the eve of a great and important battle, a soldier paced up and down before the tent of his general. Wearied with his work, he began to sing half to himself, "When I can read my title clear." After a little, his voice grew louder, and he sang the hymn as though it were a song of victory. His tones rang out on the still night air. After a little, another soldier, off yonder, hearing the music, and fascinated by it, joined in. There was a duet. A little longer, and another voice, farther off, joined, and there was a chorus, and it was not long before the whole army as far as the mind could reach on either side, were joining in that wondrous chorus, and singing, in the presence of the enemy,

"When I can read my title clear
To mansions in the sky."

Well, brethren, when I heard the story, it seemed to me that I could see in the far-off distance that wondrous Carpenter's Son of Nazareth, standing alone and singing, "Glory to God in the highest, and on earth peace and good will to men." After a little, twelve disciples took up the refrain, and joined in the chorus. After a little longer, in the next century, a larger company gathered together, and sang it with all their hearts. In the next century, a still larger number added their voices, and now, after eighteen hundred years have gone by, the music of that wondrous song, which began with Him who stood in His father's workshop, is sung, and echoed, and re-echoed the whole wide world over. It is our revelation from God, and it is the impulse that lifts us all up to God.

Oh! let us come again, then, and kneel by the side of the shepherds and offer the frankincense and the myrrh of our gratitude to that Babe who was the door out of our darkness, and who is still the light that shines on our pathway.

NEW YEAR.

THE FAMILY MEETING AND THE FAMILY SACRIFICE.

By Rev. Daniel Moore, M.A., Chaplain to the Queen, late Golden Lecturer at St. Margaret's Church, Prebendary of Holy Trinity, etc. (Episcopal), London.

And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them. And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all.—Job i., 4, 5.

This is a peaceful picture of patriarchal life, a family interior in those early times, when, as yet, there was no tabernacle of witness set up, nor religious code established for guiding the worship and faith of men; and yet, if I mistake not, there will be found in it the germ of that household piety which is the glory of nations, the strength of the Church, the best conservator of God's truth in the world, and the source of some of the richest blessings to mankind. The fact that the scene is laid at such an early period of time, when we have no contemporaneous writings to guide us, has opened a door of much conjecture as to the occasion to which our text refers—whether to the keeping of a birthday, or to the commemoration of some annual festival, or, as some commentators have surmised, to certain family rejoicings connected with the opening year. At all events, without any straining of the incidents, and taking only the patent features of the narrative, we can apply the passage to this last occasion, and I hope, to our profit; for there are features in this family sketch which may not unfittingly connect themselves with the two consecutive festivals which the Christian families of our land are now celebrating. Thus we have a pious parent, too old, it may be, to care much about such festivities himself, looking on with no crabbed or morose regards, while the grown-up children come from far and near to their yearly gathering to exchange tokens of kindness and to cement the bonds of peace. And this rejoicing is spread over seven days, for "they feasted every one his day." It were well that, before they separate, before they are dispersed, each one to the sober employments and hard work of life, they should receive from their revered parent some token of his love and spiritual benediction. There is a time to weep as well as a time to laugh, a time to mourn as well as a time to dance. "It may be," Job seems to be reasoning in himself, "that with all the purposed harmlessness of these family and friendly meetings, the world has had too much to do with them; that God has not been sufficiently remembered in them, or room enough has not been left for the thought that the same annually recurring period which summons us to innocent and permitted joyousness, by the same token admonishes us that life's shadow is declining and its hand-

breadth contracting; that the flower is so much nearer to the time of its cutting down, and the tale to be told drawing closer to its dark and concluding scene. It may be that my sons have sinned and cursed, or rather have not blessed God in their hearts. I will send for them, sanctify them, and offer burnt offerings for them, one by one, according to the number of them all." "Thus did Job continually."

Let us take as the subject of our meditation this morning, then, the opening year sanctified by family religion; and such reflections as we have room for will fall in under one or other of the twofold division of the text, the family meeting and the family sacrifice.

I. Our attention will be first drawn to the festive meeting of the members of Job's family. "And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them."

Well, note first, it was a very united family; there were no schisms in that body; the sons had all grown up to man's estate, had their own houses, their own lands, and their own flocks and herds, and some, it may fairly be concluded, were more rich and thriving than others, either from their possessing more natural endowments than the rest, or from their lot having fallen upon a more profitable and productive soil. Yet Ephraim did not envy Judah, and Judah did not vex Ephraim—without jealousies, without shyness, without any affected superiority, without concealed and reciprocated mistrusts, they hailed with frank and hearty gladness the return of their yearly assemblies, every one taking his day in turn, and every one giving up his house in turn, a testimony to all time of the truth of that saying of the Psalmist, "Behold how good and pleasant a thing it is for brethren to dwell together in unity." And what an evil thing it is, and bitter to the heart of a parent especially, where this unity in families is wanting; where there are constant fears lest brothers should fall out by the way; where, when one son has been seen to look upon another, it has been observed that his countenance fell; where Ishmael is found to be mocking Isaac, and where Esau is comforting his heart with thoughts of revenge upon Jacob, and the brethren of Joseph are bent on making short work of those ominous and ill-boding dreams, and the hands of Adonijah are eager to seize his brother's crown. It is to be feared the life of many a father is shortened, and the peace of many a festive hearth destroyed, because one is not and will not be of the family gathering; because, full of anger at some denied request, or of mortification at some unpurposed slight, or of heart-burning at some fancied preference of one brother before another, he resolves to stand aloof like the elder son in the parable, nourishing into life the very feelings which Satan makes Cains of, which he breaks up homes with, which he weaves into a garland of bitterness for the Christmas wreath, and uses to make hateful jar with the calm melody of the angel's song. It is at peril of our souls to let the sun go down upon our wrath at any time, but to let the Christmas sun rise upon it and the expiring year go out with it, and earth to begin a new revolution and find us incensed and

bitter still—this is not only to give place to the devil, but to refuse place to Him who came to bring peace and good-will to men.

"And called for their three sisters to eat and drink with them"—sisters unmarried, it is likely, and at home with their father. It is a noticeable feature of patriarchal life that great respect was always paid to the home courtesies. We claim it as one of the refining and beneficent results of Christianity that it has restored woman to her social place and dignity. And, as compared with her lower position in an immediately preceding age, no doubt it did. But the courtesies of the sisterly relation have never been observed more sacredly than by the patriarchs, who thus learned under the paternal roof the graceful attentions and refinements which should the better befit them for married life. The lesson is worthy of being inculcated on children in our own day. We open a deep spring of elevating and softening influences when we establish among brothers and sisters a systematic regard to domestic courteousness. A young man is sure to grow up a churl—rude, half-humanized, unmannerly—who does not care to maintain a kindly and affectionate bearing toward a sister at home.

"And his sons went and feasted in their house." It was not then inconsistent with the simplicity of patriarchal manners to mark these family gatherings by a feast—that is, by a larger and more liberal fare than would be required by our natures' necessities. Thus Abraham made a great feast at the weaning of Isaac; Isaac makes a feast to Abimilech and Pichol; and Laban made a feast on the occasion of the marriage of Jacob. And what should make us have doubt as to the lawfulness of these things? God has clearly made some things for the service of man only, but He has as clearly made other things for his enjoyment, for his refreshment, and for the moderate and occasional gratification of those bodily appetites which form as necessary a part of man's organization as a love of the beautiful or longings for the infinite. If the Psalmist tells us in one verse that the great Parent "caused the grass to grow for the cattle and the herb for the service of man," he tells us in the next verse that He causeth "wine that maketh glad the heart of man, and oil to make him of a cheerful countenance." It is manifest, therefore, that only in the abuse consists the sin of these well-spread tables; as when too much indulgence is allowed at them, or too much time is spent over them, or too much cost is lavished upon them; as when a rational and immortal nature seeks its gratification in the studied niceties of the epicure, or when the jesting which is not convenient is suffered to take the place of a restricted and harmless mirth. Keep clear of this, and from the land of Uz unto Cana of Galilee, from the feast of fat things, which symbolizes the plentiful provision of the Gospel, and from the spiritual banquet prepared for those who shall be called to the marriage-supper of the Lamb, we seem to have testimonies ancient and beyond gainsaying to the lawfulness of kindly cheer at our friendly and family gatherings, so only it be connected with thanksgiving, and sanctified by the Word of God and by prayer.

II. But I must proceed to the other part of our subject, or the family sac-

rifice. The seven days feasting were past—"gone about," as the text has it. It may be that, like as with us, the time of these festive commemorations coincided with the close of the year, and then the termination of them would usher in a new year's opening sacrifice. However this may be, it was fitting that a pious father, when the season of moderate and permitted mirthfulness to his children was over, should bid them come by themselves apart and rest awhile, and meditate awhile, and pray awhile. "And it was so when the days of their feasting were gone about, Job sent and sanctified them, and rose up early in the morning and offered burnt offerings according to the number of them all."

Observe, first it is said Job sent and sanctified his children; that is, bade them prepare themselves for a sanctifying ordinance, as in that passage in Exodus where we read that the Lord said unto Moses, "Go unto the people and sanctify them to-day and to-morrow, and let them wash their clothes." All holy duties require holy preparation. The most ordinary exercises of devotion are well preceded by a moment's pause; it gives the soul time to attire itself for the Divine presence-chamber—an opportunity to shake off the dust from our feet before approaching to speak with God upon the mount. Good Bishop Hall made this a separate and distinct part of his closet exercises; he would stand still for a moment as if to realize the presence of the Holy One, to call in his vagrant thoughts, to bid the soul and all its powers be attent to hear what the Lord God would say unto it. The present, however, was a great family occasion in Job's household. There was a year's mercies to acknowledge, and a year's shortcomings to bewail, and a year's responsibilities to renew, and a year's lessons to sanctify. What changes might pass over their domestic fortunes before the yearly feast came round again? That cloud, now no bigger than a man's hand, what may it not grow to! That sorrow, now lighting heavily on our neighbor, and on account of which we dare not even utter to him the customary kind words of the season, how soon may that sorrow be ours! God of the future, and of the unseen, and the unknown, how should a devout parent desire to roll on thee the burden of these possibilities! Avert them from our children and families we cannot, but if, like Job, we send and sanctify them, a year which is begun with prayer we may hope to conclude with praise.

And observe, too, they were grown-up sons on account of whom Job evinced this tender solicitude, and who in their turn attended at the pious father's bidding. The fact may suggest the question, whether in our day the filial and parental relation are kept up quite long enough. It seems to be too much taken for granted that the quitting of the home roof is the signal for the discharge of the parental responsibilities, and on the part of the children, of a superseded need for all further religious counsel. But surely a father at any age cannot have greater joy than to see his children walk in truth, and children at any age should have none greater than to give him joy.

"And he rose up early in the morning, and offered burnt offerings." Early in the morning, for this was a marked characteristic of the devotions of

men of old time. Abraham, David, and Job seem to have thought that they who prevented the dawning of the day in their supplications, would carry away the best blessings. God sitteth between the cherubim, waiting for prayer, and they who come first shall be heard first. "I love them that love me, and they that seek me early shall find me."

"And offered burnt offerings." How so, when as yet there was no written law, no privileged order of priesthood, no ordinance or worldly sanctuary? The answer to this suggests how far back and how universally the day of Christ has been looked for, how the central fact and mystery of our redemption has had a place in the expectation of all ages, nothing depending upon this dispensation or that, upon this form of church polity or that, but a bright, burning spark of God's truth which was never to go out. How much or how little Job understood of the moral scope of these burnt offerings none can tell; at least further than this—he must have seen substituted penalty in it, vicarious condemnation in it, a type of propitiation to the divine justice in it. That slain beast was innocent, which he knew, and his sons were not; so far there was the just suffering for the unjust, the germ of that primeval and everlasting truth which has outlived the endeavors of false teachers to corrupt, and defied the power of oblivion to destroy. Job saw his own sins and his son's sins laid upon that offering, believed they were blotted out in the cloud that curled up from that sacrificial fire. "How man should be just with God" he knew not; nor could he tell of what mysterious and ineffable nature should the person of his daysman be. To a bold, vigorous and creative faith he left all that. Enough for him that even then he could stand by his altar and say, "I know that my Redeemer liveth."

And these sacrifices for his children he offered according to the number of them all. Two features of Job's practical religion come out here. First, that in making an offering to the Lord he measured the amount by the greatness of his mercies. Ten children around him joined together in unity of spirit, in the bond of peace, and we may believe in righteousness of life; was this a light mercy for a father to acknowledge? Would his gratitude find expression in one offering? No; he will multiply it by the number of the children; the Lord shall have given him another and another according to the number of them all.

Nor less noticeable is another feature of Job's piety. His offerings were not thanksgivings only; they were intercessory, and in this view they mark the beautiful individuality of a pious father's prayers. He has not one offering, one general petition, one deprecated evil, one entreated good for all his children; but one by one, according to their needs, making mention of the feared tendencies of one son, the besetting sin of another, the dangers, temptations, difficulties, trials of a third, he lays open the whole parental heart to God, making his special petition for each several child according to the number of them all. Let us all learn a lesson of Job here. The heart is little moved by generalities whether in praying or in hearing. We are not saved in crowds, nor are we heard for our abstract, unspecific, unapplied devotion.

Our exercise, to be happy, or blessed, or profitable, must take in mercies one by one, sins one by one, needs one by one, friends one by one, according to the number of them all. "Thus did Job continually."

Such, brethren, is a picture of family life in patriarchal times, and the manner in which home affections were cemented, and home mercies acknowledged before God. I trust we have not a few such households in our own land, who like Job would desire thus to honor the opening year. And these households are among the most peaceful creations of our Christianity. When we go into such a family, and see everything ordered in the fear of God, the altar of daily sacrifice, the ministering priest morning and evening, the common task sanctified by the Word of God and prayer; when we see love the bond of union, and religion the guardian of peace, and principle the guide of life; when the remembered presence of God is the restraint upon all eye-service, the power of godliness a check upon every ungoverned temper and every unlicensed word, we cannot help the persuasion, "Surely the Lord is in this place, the God of all the families of Israel."

Wherefore, brethren, let me urge you, after the example of Job, to sanctify this New Year by offerings and vows and secret prayers, and grateful acknowledgements of all that God has done for you. Especially I call upon you now to remember the mercies of the past year. To most of you I may suppose it has been a year of blessings, because unmarked by any of those overwhelming sorrows which you know to have been visited on many around you. The family circle is unbroken; still lives in the enjoyment of health the father and guide of youth; still is spared for her momentous responsibility the pious mother, to do the work which none but mothers can; still gather round the children which God hath given them, their brow without the pale cast of sickness, and their prospects without a cloud. And there has fallen upon you no sudden reverse; morning by morning you rise without any dismal and foreboding thoughts; you fear no enemy to your peace, no hurt to your unblemished name. And shall God be forgotten in all this?

But I speak to others who during the past year have had mercies—things which they felt to be mercies then, and do feel them to be mercies now. Some beloved object of anxiety has been restored to health; some pressing sorrow has been alleviated; some calamity, which at one moment was like a dark cloud close over your heads, has, by the merciful providence of God, been taken away, and all is bright again. An undertaking of great moment to your family prospects has been successful; a son has made a prosperous start in life, a daughter has formed an alliance realizing your most sanguine hopes; nay, greater mercies than any or all of these may have happened to some of us. One dearer to us than our life—a husband, a parent, a child—has begun to evince a new-born solicitude about spiritual and eternal things. Every grace and charm of character besides this they had before, and now God has given them that; and they love to kneel where we kneel, and to speak of the things which we speak of, and to break bread where we break bread. We feel that the bonds are formed, strengthening, becoming indis-

soluble, of a holy and everlasting friendship—that the love of earth shall run on into the eternal communion of heaven. Oh, for all these things what requital to God shall we make? "Not unto us, not unto us, but unto thy name be the praise, for thy mercy and thy truth's sake."

And then, once more I would add, let each one for himself sanctify this opening year by the remembrance of personal and individual mercies, deliverances, succors, comforts, blessings for which, independently of all family relationships, you feel that you ought to offer thanks unto God. For the blessing of spared life, for instance. Why are we here to-day? Why have so many younger than ourselves been taken away before us? And why, if we are now taking heed to the things which belong to our peace, did not the day of our visitation close upon us while they were yet hidden from our eyes? Has not God done a favor to us that we are let alone this year also? And personal deliverances during the past year, have you had none of these—from a sickness which seemed nigh unto death, from a danger where life hung upon a thread, from a temptation where, if Providence had not thrust in his shield, your enemy had had you in his power? And then spiritual mercies, how many of these have you received? What instances of answered prayer, seasons of relieved despondency, occasions of vouchsafed life and comfort, and experiences of imparted strength and power? Try to fasten upon one thing in the past year which you may fairly regard as a token of God's changeless and unforsaking love—an affliction borne with a strength and submission which made you a wonder to yourself; a besetting sin resolutely faced, resisted, weakened, if not absolutely mastered; a sermon, a text of Scripture, a monitory providence, giving such a new impetus to your religious life that, even while I speak, the very scene stands up before you. These are themes for rejoicing—signet-rings for faith to wear when she lifts up holy hands in praise to God. All spiritual mercies are pledges, pledges from God; he could as soon deny himself as deny them. They are your pleas before the throne of grace, and will furnish matter for immortal song when before the throne of God you shall hymn the praise of God and of the Lamb.

And now, my brethren, suffer me to mark our first meeting in the new year by commending you to the care of the God of all the families of Israel; to the covenant mercies of him who is able to build you and your household up, and to give you an inheritance among them that are sanctified. May all your griefs be mercies; may all your plans be blessed; may no grace within you languish, and no plan that is formed against you prosper. In spiritual vigor and manhood may your sons grow up as the young plants; and as the polished corners of the temple may your daughters grow up in the beauty of holiness. So breach upon breach may come upon you, and rent upon rent may tear the veil of the domestic tabernacle, yet shall you not fear; for you shall feel that it may be said of you as of Israel of old, "Ye are a household which the Lord thy God careth for; the eyes of the Lord thy God are always upon it from the beginning of the year even unto the end of the year."

ADDRESS AT THE FUNERAL OF EDWIN F. HATFIELD, D.D.

By Prof. G. L. Prentiss, D.D., Union Theo. Seminary, N. Y.

I first met Dr. Hatfield upon joining the Third Presbytery of New York nearly a third of a century ago. The Presbytery was then very large, and its members were scattered far and wide. Its jurisdiction extended to West and South Africa, to Ceylon, to Bombay and Allahabad, in Northern India, to the Sandwich Islands and to Canada; while at home its roll contained such honored names as Thomas H. Skinner, Edward Robinson, Asa D. Smith, Joseph C. Stiles and J. J. Owen—names all belonging now to the Church above. But Dr. Hatfield was its natural leader, and I soon had occasion to admire in him the rare clerical and statistical skill, the ready utterance and the minute acquaintance with the history, discipline and all the affairs of the Presbyterian Church, which rendered him one of the most useful and accomplished ecclesiastics our country has produced. His labors in this city had made him known throughout the land as an eminently successful pastor. Nor was the secret of this success hard to discover. One needed only to listen to him in his pulpit, to hear him pray for and among his people, or to talk with him about the things of the kingdom of God in order to find it out. He was a man of cultivated intellect, a well-read theologian, an excellent Biblical scholar, an impressive speaker, and endowed with special power to sway the minds and hearts of earnest, plain people, such as largely composed the congregation that gathered about him when he came to New York. But, in addition to these gifts, he possessed in an unusual degree two qualities which always mark the minister of the Gospel who is privileged to turn many to righteousness—namely, great spiritual fervor and great love for souls. He had the unction from on high, that anointing of the Holy Ghost which seems to fuse all a man's powers into one, and to arm him with a divine energy. The phrase "Love for souls" has in our day almost passed out of use, but fifty years ago it was a favorite expression, and indicated a tender, eager solicitude and yearning to win hearts to Christ. This sacred passion has inspired the eminent preachers of righteousness in every age from that of the Apostles to our own; and from the beginning it inspired the ministry of our venerated friend now at rest in God. In reviewing twenty years of labor in the Seventh Presbyterian Church, he said to his people: "You have been trained to look upon the redemption of the soul as infinitely precious; to seek, therefore, as the greatest boon that God could confer upon you and yours the special converting influences of the Spirit of God. The same grace that led my feet into the paths of salvation and brought me to prize the blood of Christ as precious beyond conception, also led me, when in-

troduced into the privileges, responsibilities and trials of the sacred office, to seek in every prayer the unspeakable honor of bringing the souls of my people into the possession of the saving grace of the Gospel of Christ. 'Give me souls for my hire, as seals of my ministry, and stars in my crown of rejoicing in the day of the Lord,' has been my fervent aspiration from the first until now."

Dr. Hatfield's early religious life was passed in an atmosphere of revivals. While a student at College and in the Theological Seminary, he witnessed those extraordinary scenes of awakening, which make the closing years of the first third of this century such an epoch in the annals of American piety. As the result of this great awakening, many new churches were formed and old churches revivified; the spirit of missions, both at home and abroad, was powerfully stimulated; large numbers of young men of talent and energy were led to devote themselves to the sacred office, and all the vital Christian interests received a fresh and mighty impulse. Dr. Hatfield entered heartily into the evangelism, the pastoral methods, and the whole practical thought and working of the new era. He was full of its enthusiasm and its bright hopes. In his old age how his eye would kindle and his countenance glow with pleasurable emotion as he recalled the favored seasons in his own ministry when it seemed as if his entire flock, young and old, men, women and children, would soon be on the Lord's side! His earlier views respecting what are called revivals of religion remained, I think, essentially unchanged. He prayed to the last, as he had prayed from the beginning of his pastoral work, for a special outpouring of the Spirit of God, and he believed that by such an outpouring alone can the American Church of to-day be lifted above the perils and temptations that environ her and so rendered equal to the vast work to which she is called in our own land and in all the earth. Much of his pastorate in the Seventh Presbyterian Church may be said to have been a continuous revival. Year after year the ingathering of souls was something marvellous. In the first year following his settlement 257 persons were added to the Church on confession; in the second year, 251; in the third year, 137; the last year, 170; in twenty years, 1,556. These results did not come without a very earnest and persistent use of appropriate means; the pulpit, the prayer-meeting, the Sunday-school, pastoral visitation, and constant individual efforts and co-operation on the part of the brethren. But the pulpit was the grand central agency. In his palmy days Dr. Hatfield was a preacher of remarkable power. Week after week and year after year, his church was crowded to overflowing. The people hung upon his lips. At times the impression produced by his sermons was extraordinary. The whole audience would be hushed in solemn, thoughtful silence. One of my colleagues has described to me scenes of this character which he used to witness when a boy, himself with hundreds standing through a whole service. I suppose it was something of this old power revived that so touched, as well as surprised, the General Assembly, at Saratoga, while listening to the fervid addresses of their aged Moderator. The spirit of former

days was upon him, and he felt and spoke as he used to speak and feel when swaying the great congregations in Broome street.

I have referred to Dr. Hatfield as a Christian pastor. I wish I had time to speak of him in his family and among his brethren. During the last years of my pastorate in the Church of the Covenant he was my parishioner, and this brought me into new and very intimate relations with him. I saw him often in his home. I observed him as a husband and father. I was with him in the hour of sudden and sharp affliction. And the more I saw of him in this closer fellowship the more I learned to esteem and love him. The picture of him sitting at his writing table in the midst of his fine library—a library redolent, like his own character, of the old Puritan faith and piety—is as vivid as it is delightful, and will never fade from my memory. How I shall miss my visits to that library! There I saw him just before he left for the General Assembly. He was still busy, as usual, in the service of the Church. We had pleasant talk together concerning things human and divine, and I then took him by the hand for the last time. Since his great bereavement his days had been very lonely. His children still ministered to him, if possible, with even more than their wonted tenderness and love. But life, he told me, had become to him unspeakably solitary. He was homesick; his thoughts and his heart were beyond the river; and he yearned, I suppose, for the city that hath foundations and the eternal reunion. Well, sooner than he expected, this yearning has been gratified. He has passed through the pearly gates, has seen the King in His beauty, has rejoined the dear ones gone before, and is numbered with God's saints in glory everlasting. We congratulate him with all our hearts! And let us congratulate ourselves also that we, too, are on our way home, and so many a day's march nearer to it than when first we believed.

Nearly sixty years ago our sainted friend landed on this island, to use his own words, a poor, obscure and friendless boy, oppressed by a deep sense of loneliness. Of the busy thousands that thronged these streets none knew or cared for him. To-day we carry him to his burial, crowned with the love and veneration of the great Church which he so long and so faithfully served, honored as an eminent citizen, and lamented by thousands of good men throughout the land as a holy man of God. Nor will his name ever perish. "The righteous shall be in everlasting remembrance."

Posthumous Influence.—Often there comes from the pastor laid in the grave, a more persuasive and melting eloquence than there came from the pastor standing in the pulpit. Deep often is the appeal that comes from the grave, and spirit-stirring and touching the discourse which "he being dead yet speaketh." His example lingers behind him; the *imperishable* of his nature walks among his flock, visiting their homes, comforting the mourner, warning the careless, and teaching the ignorant, and continues to stand in the pulpit which the living man occupied, and to "reason of righteousness, and temperance and judgment."—John Cumming, D.D.

The Pulpit Treasury

Conducted by a corps of eminent Clergymen.

J. SANDERSON, D.D., MANAGING EDITOR.

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Wronging the Soul.—This can be accomplished in many ways, but in no way more effectually than by forsaking the public means of grace, or by giving an irregular and careless attendance thereon. The House of God is the place where the Heavenly Father's table is spread, where He speaks the fit word in season to His children, and where the children encourage each other by the interchange of little acts and evidences of good-will, and where God also meets with offers of mercy those who are yet estranged from Him, and beseeches them to come to Him that they may have life. In no other place are there presented such aids to our fallen race as in the sanctuary of God, and these aids are vividly and beautifully set before the readers of THE PULPIT TREASURY in the sermon which Dr. Taylor contributes to this number.

The Great Preacher's Chosen Place of Teaching.—The recognized places of worship in Palestine during the earthly life of Jesus, our Great Exemplar, were those specially favored by His presence and His instructions, and the lessons which "His custom" teaches are worthy of deep consideration, as these lessons are presented in the sermon by Rev. Mr. Birch, which occupies the second place in this number.

Glad Tidings.—These tidings were the most important and joyous that were ever proclaimed even by an angel, or ever heard by man—the tidings of the birth of Immanuel. Read the sermon of Dr. Hepworth on this wondrous theme.

Happy New Year.—How many greetings with these words on the lips will be given by friend to friend as the hours of the first day of 1884 are speeding into the past! The admirable sermon appropriate to the Holiday Festivities, by Rev. D. Moore, the late "Golden Lecturer" in London, which we furnish our readers, will afford food for profitable meditation and timely religious thought for all who would desire to enter aright upon another opening year.

Leading Thoughts of Sermons.—Those given to our readers from several of the best thinkers and preachers should prove valuable to all who delight to hold intercourse with men who occupy the high places of Zion. In this respect as well as in others, "The fellowship of kindred minds is like to that above."

Off the Beaten Track.—Too many ministers, it is to be feared, get into grooves in doing their work, and seldom turn aside into other courses of labor which would necessarily broaden their views, widen their influence and ultimate in a large increase of good. The second suggestive article by Dr. John Hall on this subject will be helpful to the brethren who are in danger of becoming perfunctory and dyspeptic and who need to get into a current of fresh air.

"There is but One Book—the Bible; Read That."—What an estimate the man who uttered these words must have placed upon God's Book! And yet Sir Walter Scott had been a voracious reader of other

books, and had written more books than any other man of his generation and by these books had moulded the literature of the day. Yet, when about to die and asked what book should be read to him, his answer was, "There is but one book; read that." But HOW to read it is all important. Valuable and suggestive directions on this line of duty are admirably set forth in the article by Professor Kellogg which the readers of THE TREASURY should read, inwardly digest and follow.

The Service of Song in the House of the Lord.—It is as true probably to-day as when Pope wrote,

> "Some to church repair,
> Not for the doctrine, but the music there;"

and for this reason, if for no other, the music should be of the right kind—that of the heart sanctified by grace, that of the understanding enlightened by the Spirit, and so rendered, that while pleasing and attractive to the worshipper, it will be acceptable to Him who is worshipped; of Whom when writing of music the poet said,

> God is its author, and not man. He laid
> The key-note of all harmonies; He planned
> All perfect combinations, and He made
> Us so that we could hear and understand.

How to attain to such music in Church worship is worthy of all effort, and suggestions toward its attainment are given in the article by Professor Palmer.

A Memorial Tribute.—Let no one fail to read the beautiful chaplet of words laid on the bier of Dr. Hatfield by Professor Prentiss. It is a rainbow whose background was many tears welling from loving hearts.

Ministerial Joy.—Every calling in life has its discouragements and that of the ministry is no exception. But the joys of the minister of Christ abound. Apart from the peace and joy which flow from his own faith in Christ Jesus, he has the comfort and honor of being a preacher of the Cross, an ambassador from God, and an agent in the hands of the Holy Spirit of winning souls to Jesus. These souls are "his glory and joy" and will be his crown of rejoicing in the great day of the Lord.

Besides, the life-work of the preacher must be given to the study of God's word, that he may bring out of that treasury things new and old. This study gives him unqualified satisfaction. All his researches in this unfailing storehouse not only tend to confirm his faith in its inspired authority, but in its adaptation to his necessities; and in its yield of pleasure gives him a confirmation of the Psalmist's statement when he said, "Blessed is the man whose delight is in the law of the Lord, and who meditates on that law day and night." This comforts in the midst of many privations and trials, sustains him when "the barrel of meal seems to be wasting and the cruse of oil failing," and re-assures him of the truth of David's testimony when he declared "I have been young, and now am old; yet have I not seen the righteous forsaken nor his seed begging bread."

Pastoral Work.—There is no part of the minister's work which brings such large and blessed returns as that of visiting in a true pastoral spirit the households of his flock. He is then literally following in the footsteps of his Master who "went about doing good," and no one shall follow in those footsteps without being blessed and without being used as a means of blessing to others. There is no honor so great as to be like the Saviour. And He that was the Sovereign of all, and though He had the cares of the universe resting upon Him, found His delight among the destitute and afflicted of men. This kind of ministerial labor may be of little account in the estimation of the world, but it is enough for the servant that he be as his Master and be an imitator of Him who came to seek and to save that which was lost. This work cannot be done in vain. God will honor it in the winning of souls, and will reward it by the refreshment and cheer bestowed on the soul of him who does it.

BROADWAY TABERNACLE CHURCH, ORGANIZED 1830.

First Edifice erected 1836, Broadway, corner Leonard Street, New York. Present Edifice, northeast corner of Broadway and 34th Street. Completed 1859; costing with site, $160,000. Remodeled and decorated 1872, at a cost of $40,000.

Seating Capacity, 1,680. W. M. Taylor, D.D., LL.D., Pastor.

William M. Taylor, D.D., LL.D.

By Editor.

Rev. William Mackergo Taylor, D.D., LL.D., whose portrait we present to our readers in this number of The Pulpit Treasury, was born in Kilmarnock, Ayrshire, Scotland, October 23d, 1829. His ancestry were in the line of those who suffered as Covenanters, and his parents were of the class that not only form the bone and sinew of a country, but are its palladium and its glory—"the holy seed which is the substance thereof."

Except the instructions which he received from his parents, the academy of his native town afforded him his earliest means for obtaining an education, and the library of one of its departments gratified and fostered his taste for reading. He entered the University of Glasgow at the age of sixteen, stood in the front rank of its classical students, and graduated M.A. in 1849.

His theological studies were pursued at the Divinity Hall of the United Presbyterian Church in Edinburgh, where he closed his training for the ministry in 1852. The sessions of the Divinity Hall at that time were restricted to the months of August and September in each year, and during the intervals he was engaged in teaching, being for one year interim classical master of the Kilmarnock Academy and sub-editor of the *Kilmarnock Journal*. His licensure to preach was granted on the 14th of December of the same year, and a call to the pastorate of the United Presbyterian Church of Kilmaurs, a village near his birthplace, was accepted, and his pastoral duties assumed June 28th, 1853. Here he labored for two years with such marked ability and success that his fame spread abroad to the adjoining country, and the newly formed congregation of Bootle, Liverpool, England, asked and obtained his services as pastor in 1855. Upon this new field of labor the young pastor commenced his work girded with both physical and mental strength, prosecuted it with great zeal, and in the course of years the little church, which numbered only forty members at his installation, had increased in 1871 to a membership of six hundred, to a regular attendance upon his ministry of nine hundred, and his church had become one of the most prominent in the United Presbyterian denomination in England. A new church edifice had also been erected at a cost of $50,000.

During these years in Liverpool Dr. Taylor was not only conspicuous in the pulpit and diligent in pastoral visitation, but was everywhere recognized on the platform as the earnest advocate of temperance and of every good cause that came within the sphere of his ministry. Calls were made upon him from important churches in Glasgow and London, each of which he declined. In the summer of 1871 Dr. Taylor accepted an invitation to supply the pulpit of the Rev. Dr. Storrs of Brooklyn for some months while he was absent in Europe. At the same time he was appointed a delegate of the United Presbyterian Church of Scotland to the General Assembly of the Presbyterian Church in the United States about to hold its sessions in Chicago. His services in the Church of the Pilgrims in Brooklyn were exceedingly popular, the impression produced by his preaching pervaded the whole community, and as the pulpit of the Broadway Tabernacle Church in New York became vacant about this time, by the resignation of Dr. Joseph P. Thompson, this church and congregation, without even hearing him, extended a unanimous call to Dr. Taylor. This call was borne to Liverpool by Dr. Thompson, laid before Dr. Taylor, accepted by him, and on reaching New York the ensuing spring he began his labors on the second Sunday

of March, and was installed pastor of the Broadway Tabernacle Church April 18th, 1872.

Before leaving Liverpool his church in that city loaded him with gifts and many expressions of their love and esteem, while other organizations of charity and reform manifested their regret at his departure and their admiration for his person and services by addresses and various tokens of their regard.

His ministry in New York has in every sense been a success. At its beginning crowds filled the Tabernacle, and the approval of a large, wealthy and intelligent congregation has been continuously accorded to him. His church, through his leadership and inspiration, is abundant in labors and ready for every good work.

Dr. Taylor has not confined his labors to the pulpit, but has used the press most effectively for the dissemination of his views and for the spread of the truth. In the early part of his ministry he was a valued contributor to the *Scottish* and other reviews. He published in 1862 a volume entitled "Life Truths," in 1865 a work entitled "Miracles: Helps to Faith not Hindrances," in 1870, "The Lost Found and the Wanderer Welcomed," and in 1872, "Memoirs and Remains of Rev. M. Dickie, Bristol."

For a few years past his published works have followed each other in rapid succession, as, "David, King of Israel," "Elijah, the Prophet," "Daniel, the Beloved," "Peter, the Apostle," "Moses, the Law Giver," "Paul, the Missionary," "Limitations of Life," "Contrary Winds and other Sermons;" and so popular have his works proved that one of his publishers has issued "David, King of Israel," in their Franklin Square Library, in paper covers, and at the nominal price of 25 cents.

Dr. Taylor delivered in 1876 a course of lectures in Yale Divinity School on the Lyman Beecher Foundation, which were afterwards published under the title of "The Ministry of the Word." In 1880 he delivered to the members of the Princeton Theological Seminary, under the L. P. Stone Foundation, a course of lectures, which were issued from the press under the title "The Gospel Miracles in their Relation to Christ and Christianity." At various other times he has given special lectures in Yale, Union, Oberlin and Princeton Theological Seminaries. In July, 1872, the degree of D.D. was conferred upon him on the same day by the colleges of Yale and Amherst, to which honors the College of New Jersey added that of LL.D. in June, 1883. Dr. Taylor discharged also the duties of Editor-in-chief to *The Christian at Work* for four years, raised the standard of that paper by his judicious, incisive articles, greatly contributed by his popularity and influence to its circulation, but was constrained by pressure of other engagements to resign the position.

In person Dr. Taylor is of medium height, stoutly built, with large round head, covered with a full supply of black hair slightly silvered, and whiskers upon which the frost of age is falling. His face indicates thoughtfulness, force of character and benignity. In social intercourse, he is affable and courteous, with a genial warmth of manner that betokens a heart of kindness and the spirit of the Christian. As a student, he has been always diligent and thorough, covering a wide range of literature in his searchings after knowledge, and assimilating whatever has appeared useful and beautiful. As a scholar, he is well equipped for independent investigation in almost any field to which his labors may be directed, and is prepared to "handle without gloves" any one who has the temerity to question his conclusions. As a preacher, there are few, if any, in the American pulpit who excel him in exposition, in profound, ready knowledge of the Scriptures, in power of illustration, in the application of the truth to the different and varying phases of human character and conduct, and to the ever-shifting sophistries of scientists, sceptics and infidels. Hence he is in much demand as a pulpit advocate when the claims of some great Society require a presentation to the public, or a sermon is desired "In Memoriam" of some one "of whom the world was not worthy." As a pulpit orator, Dr. Taylor's excellences abound. His introductions

are calm, clear and natural. His subject is opened with skill, discussed with logical consecutiveness, illustrated from all departments of literature and practical life, clothed with great vigor and beauty of diction, and delivered with many bursts of thrilling eloquence, accompanied with great dramatic power. Nor is he wanting in pathos. While his preaching is admirably adapted to arouse, to quicken, and to embolden men to contend earnestly for the faith once delivered to the saints, there is nothing more effective in his pulpit ministrations than his tender appeals and his exquisite touches of the emotional nature of his hearers. His tones, when leading the supplications of his people, impress the silent worshipper as those of one whose spirit has been subdued and chastened and mellowed by the Father of Spirits, and is now in loving sympathy with Him, while those joining with him in public prayer often feel drawn upward by his heavenly communings, and have spread before them the breadth and richness of the pastures of grace.

There is a fineness of sentiment, an intensity of feeling, a depth of conviction, a discernment of judgment, a strength of faith, and a breadth and grace of culture in all that Dr. Taylor undertakes and does, whether in the pulpit or in the press, that makes him an ornament to the American pulpit and an invaluable member in any community.

So long as Dr. Taylor occupies the sacred desk, so long will strength and beauty characterize the services of the sanctuary in which he ministers.

IN MEMORIAM.

Edwin F. Hatfield, D.D.

By Editor.

Edwin Francis Hatfield, D.D., was born in Elizabeth, N. J., January 9th, 1807. When a thoughtless youth he went to New York City and was induced by a Christian friend to become the teacher of a small class in the Broome Street Presbyterian Sunday-school. Here he met with that wonderful winner of souls, Harlan Page. The tender, earnest, persuasive words of this godly man made their impress upon his mind and heart, and on a cold wintry night on a street corner, where Mr. Page had pressed upon him for an hour the surrender of his heart to God, young Hatfield made his decision, went to his room, covenanted to be the Lord's, and the Holy Spirit sealed the vow. He entered at once upon preparation for college, with a view to the Ministry—graduated from Middlebury College in 1829 and from Andover Theological Seminary in 1831. He was immediately thereafter licensed to preach, and invited in the fall of the same year to be the assistant of the Rev. Dr. King of Rockaway, Morris County, N. J. Here he became a member of the pastor's family, and preached with such power, fervor and adaptation to all classes, and with such demonstration of the Spirit that a great awakening was the result. Souls seemed to be won to Christ at every service, and during the three months which this young preacher labored there a great revival commenced, which continued for a year and brought one hundred and forty-three persons into the membership of that church. That winter of 1831–32 in Rockaway gave the trend to his ministry, and also an earnest of the rich harvest he was to reap for Christ. On the 14th of May, 1832, he was ordained to the Gospel ministry by the Third Presbytery of New York, and was called in the same year to the pastorate of the Second Presbyterian Church of St. Louis, Mo. In 1835 the Seventh Presbyterian Church of New York City called him to its pulpit, where he remained till 1856. This field became the arena of his power. Revivals were continuous, gaining at times a most remarkable intenseness, breadth of interest and vivifying energy. The congregations were often beyond the capacity of the edifice; the additions to the membership of the Church on profession of faith were numerous at every Communion Season, and during his Ministry of twenty-one years 1,556 were thus added to the fellowship of the Church. In 1856 he accepted the pastorate of the North Presbyterian Church in the same city, where he preached and labored with his usual earnestness and success until failing health

obliged him to resign in 1863. After a year's respite he became the special agent of Union Theological Seminary, seeking the endowment of that institution, for which object he raised large sums of money, and was one of its directors till his death.

He published several literary works, wrote largely for the religious press, and in 1850 had the degree of D. D. conferred upon him by Marietta College, Ohio. In 1846 he was elected clerk of the New School General Assembly, which office he retained till the re-union in 1870, when he was chosen stated clerk of the Presbyterian Church in the United States of America. In the discharge of the duties of this office he became a model, ready, frank, unassuming, unselfish, impartial and thoroughly familiar with all precedents, usages and deliverances.

It was only befitting, therefore, that the crowning honor should be bestowed upon him at the appropriate time; and this time arrived at the meeting of the General Assembly in Saratoga in May, 1883. By an almost spontaneous impulse he was raised to the Moderator's chair, and by his vigor, eloquence and efficiency in that position he surpassed the expectations of even his warmest friends. But his energies were overtaxed, and after the enjoyment of the highest honor his church could confer, he returned to his home in New York and went in a few days to Summit, N. J., where, after an illness of several months, surrounded by his children and giving them his parting blessing, on the morning of September 23d he was caught up to the heavenly Zion to be forever with the Lord. The sheaf of ripe wheat that lay on the casket which contained his mortal remains as they rested in Madison Square Church on their way to the cemetery, was a fitting emblem of his ripeness of life closing with a golden sunset. Beautiful tributes were paid to his memory at that funeral service by Drs. Parkhurst, Hitchcock and Prentiss. That by Dr. Prentiss has been contributed to our pages, and is full of lessons for brethren in the ministry.

LEADING THOUGHTS OF SERMONS

Spiritual Darkness and Light.

By Prof. Robert Flint, D.D., LL.D., in St. Giles Presbyterian Church, Edinburgh.

Ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light.—I. Pet. ii., 9.

Christians should realize what they have been and what they are; both the degradation and disadvantages of the condition from which they have been delivered, and the dignity and privileges of the condition into which they have been called. Peter, in this epistle, reminds his readers of both estates—contrasts the two conditions of life by characterizing the one as "darkness" and the other as "marvellous light." It may help in some degree to give vividness to his thoughts if we recall an incident in the history of Israel in Egypt. One of the plagues sent on the Egyptians was a darkness which might be felt. But the Israelites had light in their dwellings, sweet, beautiful, blessed light. The humblest hut of an Israelite was far preferable to the palace of Pharaoh. This is a figure of what still exists. God's people know both conditions. Darkness is the common lot of man. It extends to the whole spiritual nature, affects its observation, sentiments and actions. It implies an enormous loss of precious knowledge and a lamentable heritage of ignorance. Spiritual darkness is the darkness of blindness, for there is abundant spiritual light around us; hence the merely natural man walketh in darkness and knoweth not whither he goeth, because the darkness hath blinded his eyes. The natural man may know natural things, but there is a spiritual world with which he is incompetent to deal. This is not a slight misfortune. Spiritual blindness is awful—a blindness to what is

alone essential and to all that is essential; a darkness which involves the loss of truth, the light and life of the soul, and of the soul itself; a darkness that presses not merely on the intellect, but on the will, and affects man's whole moral life and dignity. It involves moral as well as intellectual blindness, wickedness not less than ignorance. Deeds of darkness are deeds of evil. It is a darkness that shrinks from the light of God as painful and offensive. This darkness carries with it a heavy load of guilt. It is not only sin itself, but calls forth and shelters all other sin—foul things are encouraged to enter and abide. This is a guilt and a sin; and the darkness as regards the moral nature is guilt and misery. Light and enjoyment are associated, so are darkness and sadness. The happy rejoice in the light, the sorrowful seek to be in darkness. True happiness cannot be where God is ignored, where the light of His presence is not recognized, and the blessings of His presence are not felt.

"The marvellous light" is knowledge and truth in the intellect, obedience and holiness in the moral life, and joy and happiness in the heart. In the state of light, the soul sees, and feels, and judges very differently from what it did in the state of darkness, because it sees, feels and judges in the light which is from God. What seemed repulsive becomes lovely; what seemed mean, honorable; what was before indifferent is seen to be loathsome. The beauty of holiness and the deformity of sin are now revealed in their true colors. The Spirit touches and there is marvellous light! Marvellous in its source, viz., He who is called the Father of Lights. It comes from no earthly luminary, but directly from Himself, specially revealed through His Son, conveyed to the soul by the Divine genius of His own spirit, freely given to whom in His own wisdom He will; so given that many a poor, uneducated man can see that to which the wise and learned of this world are blind. It is marvellous, as appearing after such darkness—marvellous in its own nature, for its exquisite beauty and because it is so pure and penetrative; marvellous in the extent of its disclosures; marvellous in its issues; shining more and more unto the perfect day and ending as the light of heavenly glory.

Those who have passed from this darkness to this marvellous light are bound to show forth the praises—the excellencies of Him to whom the change is due. They have not worked their own way out of the darkness into the light, but God has had compassion on them, has efficaciously called them by the revelation of His Son and the operation of His Spirit.

It is the reasonable service of those thus called, and the very design of their calling, that they should show forth the excellencies of Him who has called them.

This implies that they are not ashamed to honor His name, defend His cause, declare His perfections and utter whenever they can a word for Him. It implies also that whatever gift or grace God has bestowed, they should use it, that glory may redound to the giver, and the wealth of His excellencies be seen in the richness of His love to us. It implies that we should consecrate our talents to His services, dedicate to Him our reason, imaginations, affections and souls, abound in holiness and walk as the children of the light.

Spiritual Incapacity.

By J. E. Rankin, D.D., Congregational Church, Washington, D. C.

I have yet many things to say unto you; but you cannot bear them now. –John xvi., 32.

The Saviour instructed His disciples not to cast their pearls before swine, lest disappointed they should turn again and rend them. He never does this Himself. These are laws and principles of His kingdom which are level to the lowest apprehension. There are other laws and principles which are like the pearls in their rareness and preciousness, to be disclosed only to such as will sell all that they have to possess them. The Gospel is to be preached to every creature. But only as men begin to obey the Gospel can they apprehend it, can they bear it. And the higher things of the Gospel, the spiritual mysteries, just like the higher things, the arcana of human science, can come only as we attain unto them.

I. There is such a thing as incapacity

for spiritual knowledge. This is recognized in many passages of Scripture. The Great Teacher acts like any judicious teacher. The things of Christ are revealed to us little by little, according as we can bear them. A man never comes to a spiritual apprehension of any new truth until he can bear it. His incapacity often prevents him from entering God's kingdom, as well as keeps him back from promotion. It was thus with the rich young man in the Gospels, and with many of Christ's disciples. This incapacity for spiritual knowledge arises from indifference to it, and from his sense not being exercised to discern it. The man looks at spiritual knowledge in the twilight of disobedience and sin. There is a threefold discernment: that of the outward eye, that of the eye of the mind and that of the eye of the Spirit. A man may have the former two and lack the latter; but the things of the spiritual world are real though a man lacks spiritual discernment.

II. This incapacity for spiritual knowledge evinces itself in our being unable to bear it. We have not the spiritual state and advancement. The doctrine of self-sacrifice and of the atonement was not acceptable at first to the disciples. They were not educated up to it. They had not character enough. There was a great gulf of separation between Peter before and after the day of Pentecost. But there is this region of spiritual knowledge and there is a series of firm stepping-stones by which it may be gained. Spiritual truth has to be experienced before it is spiritually apprehended. Spiritual truth is intended for the new man in Christ Jesus as the natural light is intended for the well eye, not for a sick one.

III. There is a twofold process going on all the time in the history of every true believer—a progress in character which makes way for a progress in knowledge. Men are fitted in this world for another. We must learn submission to and acquiescence in God's will. We are under treatment. God darkens our cage that we may be taught to sing. Christ learned obedience in the school of suffering. In fresco-painting, the colors are applied while the plaster is fresh, and it is the drying of the plaster that fixes them. They thus enter into the very constituency of the material painted. Thus our Great Master lays on those colors which are to endure through the eternal years, when the spirit is melted and tender through sorrow. Again, in fresco-painting a design cannot be all painted at once. A moist coating is covered with one portion of the design, and so step by step the work goes on. It is just so that imperfect mortals like ourselves, who yield themselves up to the hand of the Master, are fitted to receive the image of the Lord Jesus, little by little, from grace to grace, from glory to glory, until we stand before Him, until we see Him as He is. How wise is our Master's method! how tender, how faithful!

The Priceless Pearl.

By T. T. Eaton, D.D., Baptist Church, Louisville, Ky.

One pearl of Great Price.—Matt. xiii., 46.

The preaching of Christ was in many respects different from the preaching of His apostles. Paul used argument, Christ authority; Christ appealed principally to the conscience, reason, common-sense and self-love. Self-love in its proper sphere is right and useful. He reasons with sinners as He would in a business transaction. Does it pay? Count the cost. Is this "pearl of great price" really worth its cost? Salvation is this "pearl."

I. This pearl cost a vast amount to procure it and to bring it into the market for the children of men. It lay in the very depths of the ocean of God's wrath against sin. Many divers had striven to sound its depths and bring forth this pearl. Men in every age had tried to obtain it. There was but one who could bring that pearl within the reach of the children of men, and that One, God's Son. It cost Him an anguish no finite mind can comprehend.

II. It is of great price, in that it is of inestimable value. He who has it would not be willing to exchange it for all the gems worn by the monarchs of the world, or for all the gold earth bears in its bosom. It places its possessor among the nobility of

the universe and gives him a place in the presence-chamber of the King of kings.

III. It is of great price, because it loses none of its brightness and beauty by length of time or constancy of use. It grows clearer and brighter as the years pass through which it is worn. And no thief can steal this gift of Immanuel won by His blood.

IV. Its great price is proved by the efforts the merchant made to secure it. He sold all that he had to buy that field. This pearl is to be won only by earnest effort. No half-hearted seeking will win it. The violent alone take the kingdom of heaven and they take it by force.

V. This pearl costs heavily the one who procures it. The possessions of the world would not be an equivalent for it. It cannot be purchased, but the sinner must surrender many things before he receives it. He must surrender his avarice and give as the Lord has prospered him. He must give time—time to rest from worldly occupations, time to read God's word, to pray; time to do works of charity and mercy; time to lend a helping hand to push forward God's cause.

VI. This pearl costs the surrender of *all* sins. God makes no half-way bargains. Mammon and God cannot be served at the same time. A total surrender of all hope except in Jesus is a part of the cost of this pearl of great price.

The time is rapidly coming when this pearl will be withdrawn from the market. The insulted Spirit may withdraw it. Death will. Business common-sense ought to lead to the securing of this pearl now.

The Ineffaceable Record.

By P. S. Henson, D.D., First Baptist Church, Chicago, Ill.

Pilate answered, What I have written I have written.—John xix., 22.

Men often build wiser and speak wiser than they know. Pilate wrote wiser than he knew when he put the inscription above the cross, "Jesus of Nazareth, the King of the Jews," which he ordered to be written in Hebrew, Latin, and Greek, the three great representative languages of the world. Although Pilate was not aware of the fact, God meant it to be read by all the peoples of the world throughout all the ages. The Jews, smarting under the Roman yoke, and keenly feeling the indignity put upon them by such an inscription, begged Pilate to alter it, but he sullenly replied: "What I have written I have written." This was true in a deeper sense than Pilate knew. During Christ's trial Pilate had made for himself a record of ineffaceable infamy. We, too, are making up a record irreversible, ineffaceable. We are writing upon the tablets of our own souls. The fossiliferous rocks that are uncovered to-day bear traces of rain-drops and foot-prints of birds made long ago, and destined to last to the end of time. More sensitive and susceptible still is the substance of the human soul, upon which every thought, feeling, volition, action makes an impression, and the sum of these impressions makes character. The solemn thing about these impressions is that they are ineradicable. What we have written once we have written forever. The impressions may have faded out in the long lapse of years, and yet little things —a name, a face, a strain of song—will bring up the buried past and make us live it over again. We never quite forget, and the severest torture of the damned will be that which comes from memory. When the soul shall be encompassed by a phantom army armed with lash of scorpions, scourging it through all the regions of despair, then will memory reveal to it all that it has lost through perversity and wasted opportunities. We are writing, too, upon the tablets of other human souls, It may be on the tender susceptibility of a little child, and we do well to remember that every unkind act or bitter taunt or undeserved reproach cuts to the quick, and makes a wound which, though it may heal over, will leave an ugly scar that will be carried to the grave. The like is true of the tender tracery of love. An old preacher long ago, in England, had among his hearers a fair-haired boy whom he tenderly loved, and for whose salvation he longed. The preacher went to heaven; the boy found a home far away in this Western world. One day, with his hands on the plow, that boy, now a man of sixty

years, paused in the furrow, and as he paused there came to him the echo of the voice of that preacher to whom he had listened in early youth. Dropping the plow-handles he bowed his head in prayer. What the preacher of his youth had written he had written indelibly, and after long years of waiting the writing came to life. And so let the patient, gentle mother, whose love seems lost upon her wayward boy, take heart and hope. She may go to the grave without seeing his conversion, but what she has written she has written, and in old age and on his death-bed that son shall remember it. And so we are writing on the tables of eternity as well. Every man is an author, and the book he is writing is his autobiography—not written like a pious diary, in which he may record a feeling that he does not feel, but that shall truthfully reveal all the secrets of his life and all the depths of his heart. Authors commonly have a chance to revise what they write, and the dainty poem or the magnificent oration has been recast a hundred times. But of this life record there shall be no revision. What we have written we have written, and this record goes before us to the judgment. And this is the book that shall be opened, and out of this the dead shall be judged. We come to-day to the close of another chapter of this book. We cannot revise it, but we may review it. In the review it would possibly appear that it resembles many a copy-book whose opening lines give evidence of painstaking, but whose later writing is sadly blurred. Let us humbly hope that some deeds of love have been recorded and some words of cheer for struggling souls set opposite our names. Yet how little the record shows, we fear, of holy endeavor and heroic sacrifice. How much of ambition and envy, and how plainly discernible the trail of sin. Could we but blot them out with our tears, how freely the tears would flow. But not a sentence or a syllable can we efface, for what we have written we have written. And yet there is a ray of hope and a voice of comfort for those who mourn over their miserable record. A poor wretch, burdened with a sense of sin, dreamed that the demon of darkness held up before him all the long, black catalogue of his crimes. The devil thought to drive him to despair, but while he looked and trembled, lo! One appeared who was like unto the Son of Man, and he looked and saw that His hands were pierced, and from those precious hands some drops of blood were trickling. The hands were laid upon the dreadful page, and with His blood He wiped it out. This is our consolation and our hope. And, again, there is another hope. It is the book of life, and in it are recorded all the names of God's saints. Let us humbly rejoice that our names are written in the Lamb's book of life, and that our record is on high.

SIDE LINES OF MINISTERIAL LABOR.

By John Hall, D.D. (Presbyterian), New York.

No. II.

III. It is pre-eminently an age of literature. Books in every variety of form go everywhere. The serial literature of the time is itself a marvel, and the "body," "society," "community," town-class, or "view," that has not its "organ" is of small account, indeed. Are we to be afraid of all this? Are we to show jealousy of it? Are we to stand aloof from it? Are we to be indifferent to it? Are we to talk as if our souls pined for the good old times when people read only their Bibles and the "Whole Duty of Man?"

Not if we have even a little wisdom. Do not we ministers read the newspapers and magazines? Did we not, when we had time, read Sir Walter Scott, Thackeray, Dickens, Byron even, Ben Johnson, and perhaps other and more varied works? Why should we ignore the desire of others to read corresponding literature, adapted

to their level and their means? "I want you to speak to my son," said a good Christian mother, in great anxiety, to her pastor. The pastor had a very good opinion of the boy, the intelligent son of a carpenter. "Why? what makes you anxious about him?" "Well, he's took to a kind of books I don't know anything about, and I don't like." "What sort?" "Well, he's constantly at the works of one Mr. William Shakespeare. I think he giv' himself to makin' plays for the stage." Grammar happily is not essential to goodness. This good mother had little education. What should the pastor say to her or to him? Interdict Shakespeare? Then quote him, perhaps, the next Sunday! No, surely. A friendly talk was had with the mother and boy, making the impression that Shakespeare was read by nearly all educated people, and that neither his nor any other works must supersede God's word. It did its work, and fifteen years later that mother and son were intelligent tourists over the Eastern States. The family had gained a competence in the West. And such an attitude a minister must take toward all literature that is not positively vicious. He must teach others to discriminate, commend and introduce the good, and, if he has the gifts and the opportunity, speak through it by his own pen. The devil would fain insinuate that we ministers are "priests," that we are not a standard, therefore, for man. To show one's self human; to be a citizen among one's fellows; to be a man among men; to make it clear that it is neither want of interest nor want of capacity, but occupation with higher things that determines one's attitude; this is to defeat evil and repel the insinuation. The present writer once incidentally secured a permanent "hearer" by a lecture to a philosophical society on "The Imagination, its Use and Abuse." "Why," said a young man of fair intelligence, "I did not know that ministers understood those things at all."

IV. But, not to extend this paper to forbidding proportions, schools constitute another of the incidental calls for ministerial activity. From the fact that we have "public schools," that they are under civil control, that we have boards of management duly appointed, and, perhaps, from the circumstance that denominations or churches are not invited, as such, into contact with the schools, ministers in many places take no more interest in the schools than in the dry-goods stores of the town. It is different in many places in the country, whose pastors are often effective managers. Nor are the public schools the only institutions of the kind demanding notice. With growing wealth an increasing demand arises for other than "public schools," more or less "select," with education in branches which the State could not be expected to provide for. To these—their character, influence, tone and methods—ministers will have to look. You may teach good things to a boy in Sunday-school; you may preach the "distinctive doctrines" to him forcibly and fittingly; you may visit his parents regularly; but if on five days of the week the impression is being made on his mind by teachers and fellow-pupils that you, and your religion, and your ways are "old-fogy," obsolete, narrow, adherence to which is the incidental result of not being brought up well—as he is being brought up—before he is from "under tutors and governors," he is away from your influence altogether. His secret thought will be that he ought, of course, to treat you civilly on his parents' account. They revere you, because they have made their own way, and did not have his advantages; but as for *his* sitting at your feet, "Why, he has been brought up a gentleman."

On the future of the school system; on the suggestive demands of Romanism; on the need of more moral and religious teaching in common schools; on such topics as the home, marriage, divorce, integrity, Sabbath observance, bad customs, like boy-smoking and drinking, we do not enter. All we argue for here is that ministers look into the schools, male and female, within their districts, avail themselves of opportunities, which few managers or teachers will refuse, for speaking to the pupils, and showing interest in them. This thing done wisely will make the impression which a boy carried away:

"Why, I had no idea! I thought ministers knew nothing but theology, but he knows everything we are at as well as our teachers; and he made us laugh at the absurdity of lots of things; he's a regular trump, and I'd like to hear him preach." Boys are not conventional in their phraseology, but, to use a poor contraction of our hurried life, they "voice" the general sentiment.

Into minute details of method we do not enter, because this paper is meant for educated and intelligent men who will see how to manage details according to circumstances and conditions. Only this general consideration is earnestly added: all effective work done on these side lines contributes not only to greater acceptance on the main line, but to preparation for working more easily on that main line. It gives knowledge of many sides of human nature and life. It developes sympathy with one's fellowmen, and makes one intelligent as to the drift and characteristics of our time. It thus cultivates the adaptation to the work of teaching our cotemporaries abiding truth "in their own tongue wherein they were born." This is not necessarily the language of councils, synods, or assemblies, though it is not inconsistent with their decrees. Many an earnest young laborer is declaring the need of a "new theology," perhaps persuading himself that he has found it, when he has only a clear perception of the need of adapting the presentation of the fixed, quickening truth of God to the ever-changing conditions of a fickle and a putrefying world.

PRACTICAL HINTS TO BIBLE READERS.

By Prof. S. H. Kellogg, D.D. (Presbyterian), Alleghany Seminary, Penn'a.

How shall I read my Bible with profit? The question is often asked, and it is well that it should be. For it is by the truth of God that we are sanctified. It is only by the right assimilation of that life-giving Word can we hope to grow in grace. And yet it is plain that many Christians read the Bible with but little conscious satisfaction and profit. For the benefit of such and others as well a few practical suggestions may be helpful.

In the first place, it should hardly need to be said that no one will get much good from the reading of the Bible in a hasty and perfunctory manner. The hurried reading when we are too tired and exhausted with the toil and worries of the day to be capable of any intellectual activity—reading merely because we feel that we *ought* to read a chapter before retiring to rest—this, common as it is, cannot be of much profit to the reader. Then there is a style of reading which, if more suitable in outward appearance to the character of the Bible as the Word of God, is yet scarcely more likely to be fruitful in good. There are those who make a business of reading the Bible, and that in course from beginning to end, through and through again, but in a fashion purely mechanical. Just so devout Mohammedans in the East will make a point of conscience of reading through and through the Koran—and that even in the orginal Arabic, when they understand not a word of it—in the belief that in the very act of reading there is some magic virtue which shall, in some way unexplained, conduce to their present and future well-being. In some such fashion if we mistake not, do not a few Christians read the Bible over and over from beginning to end, perhaps even committing large portions of it to memory, while yet all the while all their reading is as utterly mechanical as that of the Mussulman devotee. They do not pause to ask themselves the relation of one verse or one part to another, or the bearing of that which at any time they read upon their practical daily life. But there is nothing magical about the reading of God's Word. A phonograph which, driven by water, like the Thibetan prayer-wheels, should thus articulate chapter after chapter of the Bible, would be of about as much profit as reading such as this.

As opposed to all reading of this sort,

let it first be remembered that he who would read the Bible with profit needs to bring home to his heart first of all that this Bible is in very truth *the Word of the Living God.* It were well that we should take some pains when we open the Bible to bring this thought before our minds in a sharply formulated manner. It may even be helpful to say to ourselves in articulate language, "I am now to listen to what God has revealed to me for my salvation. I am now in as veritable reality as if I had stood of old with Moses on Mount Sinai, to listen to the Word of God."

This thought will of itself prepare and dispose us to carry out another suggestion. We are to read *with a purpose.* Much reading of the Bible fails of any good just here. It is read without any definite aim. Such reading will profit no one. Many had wandered aimlessly in the Troad, and found nothing; but when Schliemann went with definite purpose, he found three buried cities. Hunters had long ranged California, with no thought or purpose of finding gold, and found none; but when men once began to go with that purpose they found gold in abundance. So with the reading of the Bible. Of this as of prayer, the saying of our Lord holds good, "Every one that *seeketh*, findeth."

But, it scarcely need be added, if we will read with profit, the purpose must be a *right* one. We are not, for example, to read with the intent of finding difficulties. This were not a fair spirit for the inquirer in the field of physical nature; and, brought to the study of the Bible, it becomes a sin. Neither are we to read, as so many do, to find support—proof-texts—for certain favorite beliefs, or for a preconceived system of doctrine or philosophy. The natural tendency of that style of reading, as of a like method in physical research, is to make the seeker overlook or misunderstand everything which does not at first sight bear out his views. Such a habit of reading is as fatal to honesty of moral purpose as to all profitable result. The single purpose, which in order to profit we need ever to keep before us, is *to hear and learn what God has said.* Let that in any instance once be ascertained with a reasonable certainty, and doubt and questioning must forthwith end. The truth revealed may be beyond our comprehension: it may not to our mind fit in with the system of truth as we have thus far understood it: it may even seem to be irreconcilable with it. But be all this as it may, we are bound to accept in unquestioning faith everything which shall once be fairly and unquestionably established as the teaching of God's Word. If it be beyond our comprehension, as it very possibly may be, we are to remember that as yet the wisest of us are but as children, and that it is but natural that in the Word of the infinite God, there should be much beyond the full comprehension of His little ones. If the ascertained meaning of any passage seem not to harmonize with other ascertained truth, then one of two alternative conclusions lies before us. The contradiction may be *real*, when we shall be bound so far to modify our system as to find room in it for the truth which we had overlooked. Or, quite as probably, the inconsistency may be *apparent* only, and will disappear in the light of a more perfect understanding of the Word and ways of God. Thus in such cases we shall be wise to be patient, and not hastily throw away one truth because we cannot at once see how to adjust it to another.

And this leads us to add that every adult Christian is bound to study the *whole* Bible. Not until we have become familiar with the whole of the revelation can we wisely make up our minds as to the meaning of many parts of it. The habit of too many is very different. They not only have their favorite portions of the Scripture, which is quite right, but read almost nowhere else, which is quite wrong. This is not, indeed, saying that all parts of the Bible have an equal claim on our attention, which were not true, but that all parts have some claim on our attention, which should be clear to every one who believes that "*all* Scripture is given by inspiration of God," and not merely parts of it. Thousands there are, if we mistake not, diligent and earnest readers of the Bible to whom, nevertheless, whole broad tracts of the word are unexplored territory. Eminently true is

this of the Old Testament. It has become the fashion of late years in some quarters to depreciate the practical value of that part of the Holy Scriptures, as if, belonging to a bygone dispensation, it concerned us little to know very much about it. But nothing could be further from the truth. It is of the Old Testament that the inspired writer in the New tells us that its narratives were written for "our admonition on whom the ends of the world are come." The truth is that the Bible, in the great diversity of its matter and style, is, in its completeness, wonderfully adapted to meet all the various needs of the human soul. Thus, for example, although it is true that in the Gospel of the New Testament we shall learn most clearly and fully of that grace and truth which came by Jesus Christ, yet surely it is in the vivid light of Old Testament history and prophecy, command and awful threatening, that we shall even in this day best gain that stern spiritual discipline of the law, which is ever, in some measure, not only the necessary pre-requisite to the saving reception of the Gospel, but quick and powerful in its sanctifying energy for those who have already believed. The Christian will neglect this part of God's Word only to the damage of his soul. We are taught in the epistle to the Hebrews that there is such a thing as a Christian being stunted in his growth by feeding too long and exclusively on what is therein called the milk, as contrasted with the "strong meat" of the Word.

Only by the broad and impartial study of the whole shall we be able, leaving the first principles of the Gospel of Christ, to go on unto perfection. Only by such all-inclusive reading and study may we hope to avoid the inadequate or erroneous views of God's truth which are so sadly common. They are sure to prove a hurtful snare to him whose study of the Bible really consists in a study only of parts of it, or merely a diligent searching for "proof-texts." With the knowledge of the whole, we shall find part constantly explaining part. The obscurity which will often overhang an individual passage will often vanish when it is viewed in the light of the whole revelation. Even on earth and as regards this matter is it true which is written, "In thy light we shall see light."

In a word, then, this maxim which we urge upon every reader of the Bible, is but that which is recognized by every student of the physical sciences as the absolute and invariable condition of all exact and accurate knowledge, and of all true advance in wisdom. Let the investigator see to it that in his investigation he get in *all the facts*. If the maxim be vital to all right study of nature, it is of still more consequence to the profitable study of God's Word. Let us have by all means our favorite parts of Scripture; but none the less let the *whole* Word, the Old and New Testament, the law and the Gospel, history and prophecy, Gospel and epistle, be in due proportion the object of the constant loving prayerful perusal and study of every believer.

HOW TO IMPROVE OUR CHURCH MUSIC.

By H. R. Palmer, Mus. Doc., Musical Director of the Church Choral Union of New York City.

No. II.

Inasmuch as the influence of the organization is intended to permeate all departments of the music for our churches—viz., the choir, congregation, prayer meetings, Bible classes, Sunday school and infant class, together with church sociables, etc.—it has been thought best to change the name of the organization, and it is now called "The Church Choral Union of New York City."

If you think this process too slow, you can establish classes for instruction in your several churches, or appoint times when the entire congregation can be drill-

ed. A plan which has been tested thoroughly, and found to be excellent in every particular, is as follows: A choir (the larger the better), conducted by an experienced musician, sustained by a good organ and skilled organist, formed the nucleus. The congregation were bountifully supplied with hymn and tune books, and assured that in no single instance would a hymn be sung to any other tune than the one printed at the same opening of the book. They were told that every hymn which was read from the pulpit was to be sung by all. The choir, being formed for the purpose of aiding the congregation, were content; their interest in and attendance at the rehearsals was kept up by the preparation of an opening chorus for the commencement of each service. The position of the leader was such that all could see him who could see the preacher, and the entire audience were taught to follow his motions. The favorite motto of singing "with the spirit and with the understanding" was construed to mean, "sing with the spirit and understanding of the leader," for if each was permitted to interpret the spirit of the hymn and carry it out according to his or her understanding, the result would be "confusion worse confounded;" for instance, a strong rugged man might feel like singing a certain hymn in a rapid and enthusiastic manner, while at his side might stand a delicate lady, who had never seen a well day, and who would be sure to wish to sing the hymn more slowly and quietly. You can easily imagine the effect if both should insist on singing with their own spirit and understanding. All were informed that the leader would make it a part of his duty to study the hymn and arrive as nearly as possible at the average "spirit and understanding" of it, and that all were to look at him for the movement, time and expression. In order to attain to any degree of unanimity, it was necessary that the congregation should have an opportunity for practice and drill. This was accomplished at the close of the morning service. The pastor requested all to remain standing three or four minutes. The result was that the 1,500 or 2,000 people were soon transformed into one vast choir as regards attack of tones, unanimity of expression, etc., and many scientific musicians, who were opposed to congregational singing, "came, saw," and were "conquered."

I am not presenting to you theories which I have formulated in my study but am giving you some of the results of an experience of more than twenty years of actual labor, and I assure you that in no way can the pastor lend so much influence to the singing as by attending the choir rehearsals. It is not unnatural for young people to wish to enjoy themselves, and many will join a volunteer choir because of the opportunity it affords of meeting pleasant associates, and it is sometimes a little more than the leader can do to keep them continually reminded that the preparation for public services is not a secondary affair. The presence of the pastor is sure to exert a right influence, and if he shows them that he understands the difficulties which they are often called upon to encounter, and that he sympathizes with them, and is willing to overlook their shortcomings; if they are convinced that he is disposed to stand between them and those of the congregation who only judge from the results, without taking into account the manifold disadvantages under which they labor; in short, if he leads them to think of him as their *friend* as well as their pastor, there is no service he can ask of them which they will not render most cheerfully. Moreover, if the singers see that their leader has the confidence and support of the pastor, his words will have far greater weight, and I assure you that all the assistance you can give him will not be too much.

And right here I wish to make an appeal for singers. I recently heard a Doctor of Divinity say, "Oh, I never interfere with the choir; I always steer clear of a hornet's nest," and there is, perhaps, no remark more common than that "singers are a sensitive set." Now, while it is a fact that singers are necessarily finely organized, they surely do not monopolize the sensitiveness of this world. My long acquaintance with singers has taught me to believe in them most thoroughly, and to admire them as a naturally warm-

hearted and generally right-intentioned people.

It has always been difficult for me to draw the line between drill and devotion in a choir rehearsal. During many years I was sorely perplexed to determine what was best. I was *obliged* to drill the choir rigidly in order to secure good results, and often times the beautiful sacred sentiment of the words would make it seem almost sacrilegious. I finally adopted the plan of impressing upon the minds of all that we do not come together at rehearsals for devotional purposes, and I excluded all exercises of a devotional character. Rehearsals are for the purpose of breaking up bad habits and confirming good ones, hoping that the devotion on the Sabbath will ride out in the good habits thus formed. I reminded the members of the choir continually that it is not *what they are singing, but how they are singing*, that is most important in a rehearsal, and I drew the lines down as severely as was necessary—correcting bad pronunciation here and a discordant effect there, regardless of the meaning of the words they were using. On the contrary, I told them plainly that during Sabbath worship, I, as their leader, had no more right to criticise their singing than I had to criticise their praying. It was *what they sing, not how they sing*, that was then most important. I neither commended them for doing well, nor censured them for their faults. Thus I endeavored to throw them entirely upon their consciences. The results have been extremely gratifying. In my last choir work I had a volunteer chorus of 105 members, with an average attendance of somewhere about 70, and during a connection with them which continued nearly six years in only two instances did I find it necessary to speak to a member concerning their deportment, and I had the great pleasure of seeing many of them join the church, so that at the last they were equal to a little church themselves. They had their President, Secretary, Librarian, etc., and although none of them were wealthy, they, from time to time, raised many snug little sums for different benevolent purposes. I attribute much of the success, both as regards the large and regular attendance, and the faithful labor performed, to the absolute separation of *Drill* and *Devotion*.

You will pardon me if I say I am forced to the conclusion, from years of experience, that clergymen are largely blamable for the lax public sentiment concerning the sacredness of the musical portion of public worship—1. In the cities, by their actions during the singing, many times embracing that opportunity to arrange their notices, or to step forward and open the Bible at the right place. 2. In country villages the pastor sometimes says, "While the choir is singing will Brother So-and-so just punch the fire." So the hymn:

> "Holy Father, hear my cry,
> Holy Saviour, bend thine ear,
> Holy Spirit, come thou near,
> Father, Saviour, Spirit, hear,"

is accompanied by a poker obligato. Such hymns are devout prayers, and should be regarded as such by all, and inattention on the part of pastor and congregation should be considered as sacrilegious as if the prayer were being uttered from the pulpit instead of from the choir loft. The fact is, the anthem, invocation, hymn, reading the Scriptures and prayer are usually regarded as an *introduction to the worship*, instead of a *part of the worship*. You may reply that the people do these things ignorantly, and consequently should not be held accountable, but there are *some* infractions of law which demand punishment, notwithstanding the ignorance of the misdoer. If a man carelessly sits down on a red-hot stove, his astonishment may be great, but he pays the penalty just as surely as though he had done it intentionally.

In concluding this paper, I feel that I must write a few words to the clergymen concerning the omission of certain stanzas of a hymn. In adapting hymns to tunes, we divide all religious poetry into three general classes—viz., devotional hymns, hymns of exhortation, and descriptive hymns. Those in which we directly address the Deity are devotional hymns, such as:

> "O God, to us show mercy,
> And bless us for Thy grace."

And they should be uniformly adapted to slow and measured tunes.

Hymns of exhortation, such as:

"Oh turn ye, for why will ye die,"

Or,

"Oh sinner, why so thoughtless grown,"

should be adapted to music which is persuasive. Tunes in which the melody is more prominent than the harmony, while descriptive hymns, as:

"Hark! ten thousand harps and voices
Sound the notes of praise above,"

should be adapted to rousing tunes. These three grand divisions may be subdivided, as will occur to any one after a few moments' examination. The point to which I wish to call attention is, that it frequently occurs that a hymn of several stanzas may be highly descriptive until we come to the last stanza, which is quite liable to be extremely devotional. Now, if the descriptive portion of the hymn is perfectly adapted to a tune, the devotional part ought not to be sung to that tune. Our hymn-books are generally compiled by clergymen who seem to be entirely ignorant in regard to these things, and who do not imagine that they ought to consult a musician. Hence many of our hymns are fearfully out of joint with themselves, and the pastor often fails to mend matters by his omissions. If he would study the hymn beforehand, and carefully note the stanzas which are not in accord with the general sentiment, and interpose his veto-power by requesting their omission, at least one incongruity would disappear from our services.

THE CHAUTAUQUA SCHOOL OF THEOLOGY

NUMBER OF STUDENTS.

The reports from Departments show a large increase of Students for the past month. The total number now enrolled is as follows: Hebrew, 38; Greek, 132; Doctrinal Theology, 85; Practical Theology, 116; Historical Theology, 25.

THE FIRST CERTIFICATES.

The first Certificates of graduation issued by the School for any Department, have just been given to Students in Doctrinal Theology and Practical Theology. The examinations were very satisfactory.

THE CORRESPONDENCE METHOD.

Clergymen who need Theological Training and who cannot attend the Seminary, will find the best helps and most efficient methods of instruction in the Chatauqua School of Theology.

The immediate personal contact of a good teacher and his pupil is certainly in every case a desideratum. To young and plastic minds it is of even greater moment than the studies pursued. The teacher, whoever he may be, produces himself rather than the study in such pupils. In the Chautauqua School of Theology the pupils are not young. Mental characteristics and habits are already definitely formed. They do not stand on the plane of childhood in needing the teacher's personal presence either as a stimulus, inspiration or menace.

Nevertheless, the course of studies requires an intimate connection and really a personal contact between Deans and Students. Whatever profit can arise to the Student from such a contact with the best teachers, comes to the Student of the Chautauqua School of Theology.

There is a Scheme of Recitations as well as a Course of Readings. The Student must recite as well as study. His relation to the Dean of his Department is not so much technical and official as it is confidential and vital. His recitation-room is his own study; his tongue is his own pen.

And the Dean's instructions, suggestions, corrections, stimulations, repressions and encouragements are necessarily personal. Deans of Departments in the Chautauqua School of Theology are not *Class* Deans; they are teachers of individual persons; they adapt the general

training to the particular case in hand; and they never have but one case in hand at one time. They never nod. They do not unconsciously re-lecture the shades of former classes imagined to be hovering in the air about them. They do not fling forth instructions "to the general" which any one may pick up if he chooses or allow to remain on the floor if he prefers. The Student is not suffered to injure or peril himself by selecting either information or knowledge. He must hear *all*—being of conscience compelled—knowing that by the very scope of the School methods he is relieved from the dangerous chances of personal selection. Why should *he* select? He knows naught, that he may know somewhat. He is not a Scholar. The Chautauqua School of Theology is not a Symposium. He is a Student. The Chautauqua School of Theology is a School. Election and selection with all their perilous duties are not his, but the Dean's.

And is not this the ideal good, simplifying indeed the ideal perfection of intuitional skill and largest capability in the teacher? But is not this the ideal good? For if the Dean is worthy of his high position he will teach truth; nothing but the truth; the whole truth; the universal truth; and the truth particular and special in its relation to the Student.

And because this Dean thus speaks to him alone, the Student *wants* to hear all that is spoken. For all purposes of instruction and training the Student is a Class of one. The Chautauqua School of Theology might well adopt two mottoes expressing its spirit and indicating its methods:

"Each Student a class."

"A Dean for every Student."

ONE WAY VS. THE BEST WAY.

At a recent Preachers' Meeting it was voted that the Preachers should meet monthly and (with such helps as they might obtain from each other) study the Greek Testament. The attention of Dean Wright was called to this action, and he laid before the meeting the advantages offered by the Chautauqua School of Theology. It is probable that within a short time all these brethren will be members of the Second Department.

A REQUEST.

Will Clergymen who notice the statements just made, help their clerical friends, by sending to the Dean any information which may lead to the extension of the School work?

NOTICE.

Send stamp to the Dean, Rev. Alfred A. Wright, Boston, Mass., for the November Curriculum (40 pp.), containing the latest information together with a special notice regarding the "*Jerusalem Chamber of Theology*," now open for "members" who do not wish the School degree, but who would like to pursue some or all of the studies. Applicants for full information as to *this* course will please specially refer to the "Jerusalem Chamber."

AMERICAN INSTITUTE OF CHRISTIAN PHILOSOPHY.

The Institute announces its Sixth Course of Lectures, to be delivered in New York, beginning November 20th, and running five consecutive Tuesday evenings. They are to be delivered in the Broadway Tabernacle, Rev. Dr. Taylor's, corner of Sixth Avenue and Thirty-fourth Street. The following is the programme:

November 20th, Benjamin N. Martin, D.D., Professor, University of New York: "Design in the Elementary Structure of the Universe;" November 27th, Rev. A. H. Bradford, A M., Montclair, N. J.: "Heredity, Environment, and Religion;" December 4th, Charles F. Deems, D.D., LL.D., New York: "A Defence of the Superstitions of Science;" December 11th, Jesse B. Thomas, D.D., Brooklyn, N. Y.: "Darwin, Emerson and the Gospel;" December 18th, Edwin Harwood, D.D., Rector, Trinity Church, New Haven: "Revolution in Theology."

Members of the American Institute of Christian Philosophy admitted free, and

have free copies of these lectures, when printed, sent by mail.

Course Tickets, One Dollar, to be purchased at the door. Each lecture, twenty-five cents.

Course Tickets to Clergymen, Theological Students, and Teachers (of Sunday-schools as well as other Schools), half-price.

Will not benevolent Christians purchase a number of the tickets to give to young men who need just such lectures and would, perhaps, be induced to attend by the compliment of an invitation?

These lectures after delivery will be published in "*Christian Thought*," published by E. B. Treat, 757 Broadway. This is the only organ of the Institute of Christian Philosophy.

TERTULLIAN.*

By Philip Schaff, D.D., LL.D., Baldwin Professor of Sacred Literature, Union Theological Seminary, New York, and Chairman of the American Committee of Bible Revision.

Tertullian, the father of Latin theology and one of the strongest and most remarkable characters in the ancient church, was born about A.D. 150 at Carthage in North Africa, the ancient rival of Rome, and lived to extreme old age after A.D. 220; some fix his death as late as 240. He was the son of a Roman army officer, and received a liberal education in philosophy, rhetoric and law. He was familiar with classical lore, and master of the Greek language, in which he wrote his earlier works. He became a convert to Christianity in his manhood, we do not know exactly when and how. It was probably a sudden as it certainly was a radical conversion. It resembled in this respect the conversion of Paul. He embraced the new faith with all the ardor of his soul and defended it fearlessly, faithfully and successfully against heathens, Jews, and heretics.

He spent some time in Rome and was ordained to the priesthood, although some Roman divines have denied this, because he was married and addressed two books to his wife. A few years after his conversion, about A.D. 200, he seceded from the Catholic Church and joined the sect of the Montanists, who agreed with the Church on matters of doctrine, but held much more rigorous principles of discipline, and believed in the continuance of the spiritual gifts, and the near approach of the millennium. Jerome attributes this change of Tertullian to personal motives, and charged it to the envy and insults of the Roman clergy, from whom he himself experienced many an indignity. But Tertullian was inclined to extremes from the first, especially to moral austerity. He was no doubt attracted by the radical contempt for the world, the strict asceticism, the severe discipline, the martyr enthusiasm, and the chiliasm of the Montanists, and was repelled by the growing conformity to the world in the Roman Church, which just at that period, under Zephyrinus and Callistus, openly took under its protection a very lax and penitential discipline, and at the same time, though only temporarily, favored the Patripassian error of Praxeas, an opponent of the Montanists. Of this man Tertullian therefore says, in his sarcastic way: "He has executed in Rome two works of the devil; has driven out prophecy (the Montanistic) and brought in heresy (the Patripassian); has turned off the Holy Ghost and crucified the Father." Tertullian now fought the Catholics, or the psychicals, as he frequently calls them, with the same inexorable sternness with which he had combated the heretics.

He labored in Carthage as a Montanist presbyter and an author. His followers in Africa propagated themselves, under the name of "Tertullianists," down to the time of Augustin in the fifth century, and

*From advanced sheets of Schaff's Church History. Vol. II. Revised 1883. Charles Scribner's Sons, New York.

took perhaps a middle place between the proper Montanists and the Catholic Church. That he ever returned into the bosom of Catholicism is an entirely groundless opinion.

Strange that this most powerful defender of old Catholic orthodoxy and the teacher of the high-churchly Cyprian, should have been a schismatic and an antagonist of Rome. But he had in his constitution the tropical fervor and acerbity of the Punic character, and that bold spirit of independence in which his native city of Carthage once resisted, through more than a hundred years' war, the rising power of the seven-hilled city on the Tiber. He truly represents the African church, in which a similar antagonism continued to reveal itself, not only among the Donatists, but even among the leading advocates of Catholicism. Cyprian died at variance with Rome on the question of heretical baptism; and Augustin, with all his great services to the Catholic system of faith, became at the same time, through his anti-Pelagian doctrines of sin and grace, the father of evangelical Protestantism and of semi-Protestant Jansenism.

Tertullian was a rare genius, perfectly original and fresh, but angular, boisterous and eccentric; full of glowing fantasy, pointed wit, keen discernment, polemic dexterity, and moral earnestness, but wanting in clearness, moderation, and symmetrical development. He resembled a foaming mountain torrent rather than a calm, transparent river in the valley. His vehement temper was never fully subdued, although he struggled sincerely against it. He was a man of strong convictions, and never hesitated to express them without fear or favor.

Like almost all great men, he combined strange contrarieties of character. In this as well as in his native vigor and polemic vehemence he resembles Dr. Luther; but the reformer had nothing of the ascetic gloom and rigor of the African father, and exhibits instead, with all his gigantic energy, a kindly serenity and childlike simplicity altogether foreign to the latter. Tertullian dwells enthusiastically on the divine foolishness of the gospel, and has a sublime contempt for the world, for its science and its art; and yet his writings are a mine of antiquarian knowledge, and novel, striking, and fruitful ideas. He calls the Grecian philosophers the patriarchs of all heresies, and scornfully asks: "What has the academy to do with the Church? what has Christ to do with Plato—Jerusalem with Athens?" He did not shrink from insulting the greatest natural gift of God to man by his "*Credo quia absurdum est.*" And yet reason does him invaluable service against his antagonists. He vindicates the principle of Church authority and tradition with great force and ingenuity against all heresy; yet, when a Montanist, he claims for himself with equal energy the right of private judgment and of individual protest. He has a vivid sense of the corruption of human nature and the absolute need of moral regeneration; yet he declares the soul to be born Christian, and unable to find rest except in Christ. "The testimonies of the soul," says he, "are as true as they are simple; as simple as they are popular; as popular as they are natural; as natural as they are divine." He is just the opposite of the genial, less vigorous, but more learned and comprehensive Origen. He adopts the strictest supranatural principles; and yet he is a most decided realist, and attributes body, that is, as it were, a corporeal, tangible substantiality, even to God and to the soul; while the idealistic Alexandrian cannot speak spiritually enough of God, and can conceive the human soul without and before the existence of the body. Tertullian's theology revolves about the great Pauline antithesis of sin and grace, and breaks the road to the Latin anthropology and soteriology afterwards developed by his like-minded, but clearer, calmer, and more considerate countryman, Augustin. For his opponents, be they heathens, Jews, heretics, or Catholics, he has as little indulgence and regard as Luther. With the adroitness of a special pleader he entangles them in self-contradictions, pursues them into every nook and corner, overwhelms them with arguments, sophisms, apophthegms, and sarcasms, drives them before him with unmerciful lashings, and

almost always makes them ridiculous and contemptible. His polemics everywhere leave marks of blood. It is a wonder that he was not killed by the heathens, or excommunicated by the Catholics.

His style is exceedingly characteristic, and corresponds with his thought. It is terse, abrupt, laconic, sententious, nervous, figurative, full of hyperbole, sudden turns, legal technicalities, African provincialisms, or rather antiquated or vulgar latinisms. It abounds in latinized Greek words, and new expressions, in roughnesses, angles, and obscurites; sometimes like a grand volcanic eruption, belching precious stones and dross in strange confusion; or like the foaming torrent tumbling over the precipice of rocks and sweeping all before it. His mighty spirit wrestles with the form, and breaks its way through the primeval forest of nature's thinking. He had to create the church language of the Latin tongue.

In short, we see in this remarkable man, both intellectually and morally, the fermenting of a new creation, but not yet quite set free from the bonds of chaotic darkness and brought into clear and beautiful order.

THE PULPIT TREASURY IN THE FAMILY.

The Parent's Charge.

CHARLES STANFORD, D. D., LONDON.

No. I.

Let each head of a household look upon his own young family *as a charge from the Father in Heaven.* Distinguish between the rights of ownership and the responsibilities of a charge. To have a charge is to be entrusted with what belongs to another. When, for the first time in your family, Jesus takes a little child and sets it in the midst of you, eyes full of liquid sunshine grow dim at the sight of it; looks, loving as the looks that watched the bulrush ark, beam on its velvet face; before the spell of its sacred innocence discord softens into music; and the roughest man feels gentle as giant Lamech did when the tendrils of a tiny fist clasped round his great finger, making him whisper, "This same shall comfort us."

But whose child is it? You are sure, as a matter of course, that it is all your own—your own flower, your own toy, your own pride, your own to keep, your own to do what you like with; but I hear a Voice from the excellent glory say, "No! that child belongs to Me, and you only have it from Me as a charge." Once ancient Israel heard this speech from God: "Thou hast taken thy sons and thy daughters, whom thou hast borne *unto Me,* and these thou hast sacrificed. . . . . Thou hast slain *my* children, and delivered them, to cause them to pass through the fire." (Ezek. xvi. 20, 21.) You are not tempted to offer your children to Moloch. The public will do anything for fashion; but it is not now the fashion to catch the laughing little nurslings up from the cradle, to carry them to a god of burning brass, and to drop them into arms of scintillating white fire. Some parents do occasionally sacrifice a child to an idol, but not now to this one. The passage, therefore, is cited only to fill your souls with the thunder of the words "*my* children"—words claiming God's right to all children through all time. They are his because, in the deepest sense of language, He is their Father. Mortals are only the fathers after "the flesh," with the sinful sympathies and tendencies that strike through the flesh to the spirit.

But the mere flesh is not the child. That child will not one day all change as mere flesh might, into a little lime, or a little earth, or a little grass; its knowledge is not the mere verdict of the senses, its thought is not some fine result of phosphorus. "There is a spirit in man" from the moment of his birth, "and the breath of the Almighty hath given him understanding." The world of wonders, the eternity of powers, the infinity of latent possibilities, that lie folded up in that bud of being, a little child, belong, not to the flesh, of which you are the father, but to the spirit, which is

God's immediate creation. He has placed that child of his under your charge, that you may train it to be a citizen of earth as well as of heaven, and you have the sole responsibility of this just at the crisis of first impulses, when character begins to take form, when seeds of thought begin to quicken, out of which infinite forests shall spring, when stories begin to open that shall never have an end.

QUESTIONS OF THE DAY

Theatre Going.

By Rev. C. H. Spurgeon.

A very serious matter concerns the amusements of professing Christians. I see it publicly stated by men who call themselves Christians that it would be advisable for Christians to frequent the theatre, that the character of the drama might be raised. The suggestion is about as sensible as if we were bidden to pour a bottle of lavender water into the great sewer to improve its aroma. If the Church is to imitate the world in order to raise its tone, things have strangely altered since the day when our Lord said, "Come ye out from among them, and touch not the unclean thing." Is Heaven to descend to the infernal lake to raise its tone? Such has been the moral condition of the theatre for many a year that it has become too bad for mending, and even if it were mended it would corrupt again. Pass by it with averted gaze; the house of the strange woman is there. It has not been my lot ever to enter a theatre during the performance of a play, but I have seen enough when I have come home from distant journeys at night, while riding past the play-houses, to make me pray that our sons and daughters may never go within the doors. It must be a strange school for virtue which attracts the harlot and the debauchee. It is no place for a Christian, for it is best appreciated by the irreligious and worldly. If our church members fall into the habit of frequenting the theatre, we shall soon have them going much further in the direction of vice, and they will lose all relish for the ways of God. Theatre-going, if it become general among professing Christians, will soon prove the death of piety.

Is Dancing an Innocent Amusement?

By Rev. T. K. Chase (Baptist).

1. The tendency of this amusement is to drive away all serious thoughts, to dissipate all religious impressions.

We have known young men and women who gave good promise of future usefulness in the Christian church, but were drawn into these amusements and forgot God and religion and everything of a serious nature. Many a pastor can recall with a pained heart a large number of such cases. We doubt if any can recall an exception. We have never yet known a single instance where a person was engaged in the pursuit of these amusements and was at the same time leading an active Christian life. Religious convictions, holy thoughts, and an active Christian influence wither and die in the atmosphere of a dancing-school, or ball-room, just as surely as in the bar-room or the gambling den.

2. These amusements and their associations result in an exceedingly low form of moral development. Those who indulge in them soon become irreverent. They absent themselves from the house of God. They soon apologize for, and then indulge in, things of which they would once have been ashamed. A person's moral perception is blunted, and his desire for good lessened in just that degree that he follows such amusements.

3. A great number of young people begin in the dancing-school and ball-room a course of life which ends in utter and dreadful ruin. Archbishop Spalding declared that the confessional revealed the fact that nineteen-twentieths of the fallen women began their descent in the ball-room. Could accurate statistics be pre-

pared in regard to any of our cities the result would be of a similar nature. The sensuous nature of much of the music, the unnatural fascination, the whirl of excitement, the mutual and familiar relations of the dancers—all these influences brought to bear upon a young woman at an age when she is peculiarly susceptible to them are exceedingly dangerous. The young man or woman who exposes himself or herself to these dangers should be exceedingly fearful lest the worst should overtake them. Multitudes of human souls are lost for time and for eternity through the influence of this amusement. A lost soul! who can compass the dreadful thought? It is frequently said that people must have some amusements. We grant it. We advocate no gloomy philosophy of life. Amusements we need, nay, must have. But in all this great world which our Heavenly Father has made so beautiful—so full of sources of pleasure, are there no forms of amusement save those whose associations and results are so full of danger? Are there no happy men, no cheerful women, who never enter places where this amusement is engaged in? One must have food—shall he therefore take poison? One must have drink—shall he therefore take brandy? The safest way is to let dancing severely alone.

HELPS IN PASTORAL WORK

Care for the Converts.

By T. J. Peck, D.D. (Methodist Episcopal).

SEVERAL THINGS MAY BE NOTED.

1. *The pastor must shepherd them.* He must know them by name. He must become personally familiar with their needs, minister to them. He must make that interest felt. Seeking them out at home and in all the meetings of the church, he must shake hands with them specially and warmly, speaking a timely word, inquiring as to their Christian life, cheering and encouraging them, "line upon him, line upon line; precept upon precept, precept upon precept; here a little, and there a little," and, in all, a good deal of shepherding he must give them.

2. *The pastor must teach them specifically.* Not only pulpit instruction, but special meetings must be held for them. A monthly meeting for instruction in the doctrines and duties of the church is sure to give them vertebrate strength. It grounds them in the truth. They become intelligent Christians. The older members of the church have often asked to attend, and greatly enjoyed and profited by this service.

I have found a course of brief informal homilies on Pilgrim's Progress (of fifteen or twenty minutes), to open with, followed by speaking among the young converts, of kindling interest and great value. All the practical duties of a Christian life, and all the conflicts, are indicated along that marvellous allegory. He can be familiar and specific in teaching, and they have a standard thought against which to measure their experience, and also by which they are stimulated to speak. It gives variety of theme, freshness of ideas, and prevents their testimony from becoming monotonous and insipid by sameness. Many similar methods are valuable, which I will not particularize.

3. *The pastor must carefully classify them.* To get them to attend meetings with delight is a great art. He must know the qualities of his leaders, and classify the converts so that there will be a fitness of things. Many converts are assorted badly. Some leaders ought to be asked to send in their resignations, so as to make possible better adjustments. If the leader is adapted to his or her class, there is little difficulty. I have found godly women, for young ladies and children and even boys of fifteen, the best leaders I have known. Then let the pastor frequently visit the classes and speak cheering words. Leaders and members are quickened with new interest and lively zeal.

4. *The pastor must endeavor to make the older members nursing fathers and mothers.* Alas! too many of these never attend class, or speak in prayer-meeting, and need to be converted again. They are social icebergs and spiritual Greenlanders. They do nothing to help young converts, but are quick to condemn them as not genuinely converted if they become as lukewarm and neglectful of duty as themselves. But there are many living, loving Christians who are ready to help. Many even crave something to do. One of the most excellent methods I know of I claim as a personal invention.

Suppose there are three hundred converts. Select with care, with nice adaptation, three hundred of the best members of the church, and assign to each one of these one young convert. This member is to be the guardian angel of that convert, to see the convert once a week at least, to know him, to encourage him, to counsel him, to see that he is at all the meetings, to visit him if sick, to seek him out and lead him back if he wander. This was originally the Methodist class-leader's work, but they cannot or do not do it in large classes. The above method promotes three good things: 1. Social intercourse; 2. Benefits the members; 3. Saves many converts.

In conclusion, the care of young converts is the pastor's most Christ-like work. The brightness of the firmament is the glory of the minister who is instrumental in saving souls.

SUNDAY SCHOOL CAUSE

Why Sunday School Lessons should be Studied at Home.

By J. H. Vincent, D.D. (Methodist), New York.

No. II.

Ought our young people to study their Sabbath school lessons? Does the "ought" linger where the "won't" wins? Where duty is one can stand securely and speak emphatically. Are there energies in the air that may be concentrated, and create in the young heart a sharp conviction of personal responsibility? If so, we need not fear worldly-mindedness, indifference or contempt.

What, then, shall we say in answer to the question: *Ought* our young people to study their Sabbath school lessons at home?

1. Young people *need* to study the Holy Scriptures. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy word." "I write unto you, young men, because ye are strong, and the word of God abideth in you." "Thy word have I hid in my heart that I might not sin against Thee." "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation."

2. Young people need *a time set apart* for such study; teachers to direct them; text-books to assist them; appointed tasks to incite them.

3. The question of *taste and preference* has no more place in the solution of this problem than in the studies of the secular school. Whether a boy "takes" to arithmetic or not, he must study arithmetic; he must thus seek to discipline his mind; he must acquire a knowledge of rules, and facility in the practical application of them. He *must* do this. He must feel the force of the OUGHT, and his success as a student is measured by the manner in which all his powers respond to the OUGHT. As in arithmetic, so in grammar, geography and every other branch of study. It is only by discipline that he can acquire taste, facility and pleasure. Conscience is a strong factor in true secular study. It is the same in Bible study.

4. Where pupils are not alive to the importance of this fidelity in day school, teachers and parents make clear to them

the demands of the situation. Parents and teachers should do the same service in behalf of the Sabbath school lesson. Parental authority and the voice of conscience should speak forcibly in the one as in the other department of education. Our young people won't study the Sabbath-school lesson at home because they are indifferent to it; they are indifferent to it because parents, ministers and teachers do not make fervent appeals to their sense of duty. Instead of finding conscience reinforcing the arguments, commands and appeals of their superiors, they find their apathy concerning Bible study winked at, and sometimes laughed at, and too often justified.

Let us then remember that indifference to Bible study on the part of our young people is not, and cannot be, innocent. It is sin. And the indifference of the pulpit and the apologetic tone of the home on the subject are positively wrong.

Let us show our young people *why* they ought to study the Sabbath school lesson; why they need it as students of secular science and general literature in which, too often, the religious element is ignored; why they need it as responsible subjects of God's government with a destiny before them, an account to be rendered, a character to be developed, a hell to be avoided, a heaven to be attained.

Instead of appeals to pride, to the personal love of the teacher, a desire to make a good show in the general review, or to keep up the *esprit de corps* of the school, let us develop conscience, and appeal to it.

Quote the word of God as our authority on the subject, and deal with this whole question, not as a matter of taste or whim or policy, but as a matter of positive duty, commanded in the word of God, and for the discharge or neglect of which every pupil is personally responsible to God.

The Teachers' Faith and Patience.

REV. JAMES CROIL (PRESB'N), MONTREAL.

Some of the very best Sabbath-school teachers are deficient in faith and patience. They have a good knowledge of their Bible, they have consecrated themselves to their work by habitual prayer, but because the success they look for is not apparent they are apt to be discouraged. We have a story of one such, the recital of which may help to encourage some who are weak in faith. She had been a teacher for many years, and after many misgivings came to the conclusion that teaching was not her forte and that therefore she ought to resign. She made known her intentions to the Superintendent. He quoted to her the words of St. James—"Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient." It did not alter her mind; she must resign. "Well," said the prudent superintendent, "take this matter to God in prayer, come back to your class next Sabbath, and if you are still in the same mind then I will let you go." She went home and presented her difficulty to the Lord in prayer. That night she dreamed she was dead, and had been transported to the golden gate of heaven where she stood knocking for admittance. Presently the gate swung open and she found herself confronted by a shining angel, to whom she said—"I never had any doubt that when I died I should go straight to heaven, but I did not expect to be admitted by so brilliant an angel as you are. I am utterly unworthy of so high an honor." "And whom do you take me to be?" said the angelic gatekeeper. "You are doubtless Gabriel," was the reply. "Then you do not know me?" "No, only by what I have read of you in the Scriptures." "Look at me again," said the shining one; "I am not Gabriel; I am Lizzie whom you knew so well in the Sunday-school. You were the first who taught me to love the Saviour and it is now my privilege to conduct you to Him." She awoke out of her dream thankful to God for this answer to her prayer. She took her accustomed place the following Sabbath in her class, and that was the last that was heard of her resignation.

And most to those whom failure cannot chill,
Who labour on expecting great reward,
Who know His power, and fear no earthly ill,
But, "only fear the Lord."

M. K. S.

HELPFUL HINTS FOR WORKERS

How to Promote Love and Harmony.

By Rev. E. F. H.

1. To remember that we are all liable to failings of one kind or another.—Ps. cxix. 96.

2. To bear with, and not to magnify, each other's infirmities.—Gal. vi. 1, 2.

3. To pray for one another in our social meetings, and particularly in private.—Eph. vi. 18.

4. To avoid going from house to house for the purpose of hearing or telling news, secrets, &c., or in any way interfering with the affairs of others.—1 Tim. v. 13.

5. Always to turn a deaf ear to slanderous reports, and to believe no charge which may be brought against any person until well substantiated.—1 Cor. xiii. 4-7.

6. If a member be in fault, to go and tell him of it between him and thee alone, and never mention it to others, unless to avoid some evil which would otherwise arise; and fervently entreat the Lord to pardon the individual, and preserve him in future.—Matt. xviii. 15.

7. Sincerely to request others to mention anything they see in you, contrary to the Gospel; and manifest gratitude for every such instance of their love, lest they should do so no more.—Ps. cxli. 5.

8. If you have offended any one, in word or deed, to acknowledge it to them and ask their forgiveness.—Jas. v. 16.

9. To watch against shyness of each other, and put the best construction on any action which has the appearance of opposition or resentment; recollecting that it is a grand artifice of Satan to promote distance and animosity among members of churches.—2 Cor. ii. 11.

10. To remember your own liability to mistake; and hence, as far as truth and conscience will allow, always to acquiesce in the decisions of the Church, since peace cannot long be maintained in any society, where matters are decided by numbers, unless the minority peaceably submit to the majority.—1 Pet. v. 5.

11. Often to consult the precepts of Scripture, and look at the example of the Saviour. To ask yourselves, "How would Jesus have acted?" would throw light on many difficult cases.—1 Pet. ii. 21.

12. If a fellow-member has offended you, to consider how glorious, how God-like to forgive, and how unlike a Christian to revenge.—Col. iii. 13.

13. To consider in how many ways Christian usefulness is promoted, when love prevails among believers, and what sad effects follow when they act alone and in a contrary spirit.—Eccl. iv. 12.

14. To remember how deeply your minister is concerned in your peace and prosperity, and how cutting it is to the heart of a faithful pastor to hear of strife and division among the followers of the Saviour.—2 Cor. ii. 3.

15. To avoid, as you value the prosperity of your own souls and your mutual peace and comfort, all idle disputings about words to no profit; observing that "strifes of words" are not only barren and unprofitable, but are productive of envy, railing, and evil surmisings.—1 Tim. vi. 4.

16. To remember and regard the wise rule of Solomon, "to leave off contention, before it be meddled with."—Prov. xvii. 14.

17. If, notwithstanding all your care, offences should arise and brethren disagree, to endeavor, by every means in your power and at any expense of personal feeling, to re-unite them in love. "Blessed are the peace makers."—Matt. v. 9.

Lastly. To think much of heaven, where all real Christians, however divided on earth, will meet at last in one grand assembly; and where all shall unite in everlasting ascriptions of glory and blessing to "Him that sitteth upon the throne, and to the Lamb for ever and ever."—Rev. vii. 9-12.

Probasco's Fountain.

By E. O. Flagg, D.D. (Episcopalian), New York.

The King of Bavaria, understanding that Probasco had donated $125,000 to the city of Cincinnati to purchase a fountain for a public square, expressed surprise that a single individual should give so large a sum to a city. Having been informed that he did so because of a desire to benefit his fellow beings, he raised his hat exclaiming that "a king might lift his hat to such a philanthropist."

PROBASCO'S FOUNTAIN.

How kindly flows the fountain,
Cheering Probasco's Square!
While rushing from the mountain
It cools the sultry air.

'Twas given with a free heart,
Which nobly beats for all,
Unwilling that a tear start
From either great or small.

Such waters chime forever,
With purest blessings rife;
Their glad tide nought can sever
This side the stream of life.

It chanc'd a monarch hearing
That thousands from one man,
This useful font uprearing,
Had brighten'd life's brief span,

Ask'd "What, pray, the suggestion
That prompts such lib'ral mind?"
Came answer to his question—
"A love for all mankind."

He said, his chapeau raising,
To those who near him sat,
"To him a king while praising,
May lift his royal hat."

PRAYER MEETING SERVICE

How To Pray.

By J. A. Alexander, D.D.

1. Let your prayer be composed of thanksgiving, praise, confession, and petition, without any argument or exhortation addressed to those who are supposed to be praying with you. 2. Adopt no fixed forms of expression, except such as you obtain from Scripture. 3. Express your desires in the briefest, simplest form, without circumlocution. 4. Avoid the use of compound terms in place of the imperfect tense. 5. Hallow God's name by avoiding its unnecessary repetition. 6. Adopt the simple devotional phrases of Scripture; but avoid the free use of its figures, and all quaint and doubtful application of its terms to foreign subjects.

The Spirituality of the Prayer-Meeting.

By D. L. Goodell, D.D. (Congregational).

The secret of power with God is prayer. The prayer-meeting is the most important circle that gathers in the church, both in its influence on Christians and on the world. The Church of Christ was born in a ten days' prayer-meeting, and it must still be found in the place of prayer. In building the Church of God, prayer has the first place. Before sermon or parish work is prayer. Above all other services is the prayer-service. God calls His house a House of Prayer. He rears His church over the wells of salvation, and by prayer the water of life with joy is drawn. The believer that is always there receives and gives a blessing which will hardly be exceeded by any other work He ever does. . . . The staple of the prayer-meeting is its spirituality. It is not a talking and singing meeting, though men talk a 'song with the heart. It is not a solemn rehearsal of prayer-meeting prayers; nor is it a weekly lecture by the pastor, made up of what is left over. This is the poppy among all the flowers in the garden of plants Nothing can be substituted for the pure gold of devotion. Sprightliness and skill in displaying trifles will not pass. You cannot have a soul-moving prayer-meeting without a soul-moving piety.

There is auroral light and there are many stars, small and great, but it is the sun that makes the day. The one thing that makes the hour of prayer blessed is the light of the living God in the souls of His communing children. If your prayer-meetings are poor it is because your piety is shallow. Nothing will make them powerful and profitable but more godliness. Deepen the consecration and you will deepen the interest and helpfulness. When the church has had most form, it has had least prayer; when its power has been greatest, it has been oftenest bowed at the mercy-seat. The gift of knees is Pentecost.

CHRISTIAN EDIFICATION

Jesus Lovely.

By Rev. Samuel Fulton, Minneapolis.

"He is altogether lovely." This may be said of our dear Redeemer in a limited sense, because of his physical beauty. Like one of Scotland's holiest saints, we would "dote on His person as well as on His love."

But it is Christ's moral loveliness that charms the believer's soul and renders Him increasingly precious as the day approaches its setting. No stain of moral pollution tarnished His twofold nature. His thoughts and feelings, motives and desires, words and actions were all innocent and pure. Judas said: "I have sinned, in that I have betrayed the innocent blood." Pilate declared: "I find no fault in Him." Paul records: "When He was reviled He reviled not again, and when He suffered He threatened not."

Indeed, so exceptional were all His virtues, and so transcendant his moral integrity, that even an enemy (Renan) has said: "Whatever the surprises of the future, Jesus of Nazareth can never be surpassed." He can never be surpassed in moral loveliness. Even the inspired penmen were unable to fully delineate His moral nature in its unrivalled beauty.

If this moral loveliness of Christ appears so wonderful to the vision of the believer's soul on earth, what will be His wonder, love and praise when he beholds Him in the clear, unclouded light of heaven, without a veil between? It is a soul-cheering truth, that when we shall thus "see Him as He is" we shall also be "like Him" in the spotless purity, the moral loveliness of His nature. Precious Lord Jesus, make me holy as Thou art holy, then take me to Thyself.

MISSION FIELDS

Missions in China.

Rev. J. H. Taylor, London.

The Chinese Empire contains half the heathen world, and one-tenth of the population of the globe, though the actual population at the present time is less than it was thirty years ago. The rebellion and opium trade have been the cause of this. Of the eighteen provinces the China Inland Mission has been able to enter seventeen with the Gospel. China is no longer a sealed country. God has opened these provinces, and has been with us in blessing souls. When we first landed with a party of eighteen at Shanghai, it was said we were only fit to be sent into the interior into an asylum; they do not say so now. The importance of the Chinese nation is worthy of consideration. No race in Asia has such a large amount of influence as China; they are the greatest colonizers in the world, and will produce effects in future days that are beyond our conception now. How important, then, that they should have the Gospel. There are records in China dating 250 years before the call of Abraham. Other nations have passed away, but China still exists. God has laid immense mineral treasure there, and we cannot believe that it is to no purpose He has done so; there is doubtless a great future before them, and best

of all, the way is prepared for the Gospel, and already there are 22,000 communicants. The work is small in some places, but the Word has been scattered broadcast with some most blessed results. One family of eight persons were brought to a knowledge of the Lord Jesus through reading the Gospel of Luke, sold them by a colporteur. Some of these poor souls travel hundreds of miles to speak to a missionary about salvation; there is indeed a great cry for the Word of Life. We need to pray very earnestly for the scattering of this seed. There are thirty different Societies who have laborers in China, but they are nearly all near the coast. There are five hundred thousand to every missionary, and in some parts only one missionary to a million in others one to two millions. In Northern China there are a number of little companies of Christians waiting for teaching, and no one to help them. Fifteen hundred missionaries are sadly wanted there if China is to be evangelized during the present generation. Surely it is not a great thing to ask for. The expense is not much. Many Christian gentlemen could, individually, afford to send the whole number, and many who have private means could go themselves at their own charges. Fifteen hundred could be provided from the Y. M. C. Associations in Great Britain, so from the Church of England, so from the Methodist, and other Societies of Christians. There are, as said before, thirty societies already in China. If these could supply fifty missionaries each, it would be done. Let us search our houses from attic to cellar, and see what we can find that we can dispense with for this purpose. What delight the Lord Jesus had when He stood beside the treasury and saw the widow put in her two mites! And does he not stand beside the treasury now? What do we put in? Surely we can all do something. We read that Jesus went into the villages, and *when* He saw the multitudes He had compassion on them, because they were as sheep having no shepherd. Then follows that wonderful passage: "The harvest truly is plenteous, but the laborers are few," and a little further on, "He that loveth father or mother more than Me, is not worthy of Me."

He did the will of His Father, and has told us what that will is, viz., "Go ye into all the world, and preach the Gospel to every creature." Two hundred out of the two hundred and fifty millions have not yet heard the Gospel. They have never had the chance of hearing it, and perhaps some reader may only have the chance once of taking it to them.

LIGHT FROM THE ORIENT ON BIBLE TEXTS

The Hittites.

By C. R. Conder, Lieut. R. E.

One of the most interesting problems of Syrian archæology is the history of the Hittite nation.

In the Biblical narrative, the Hittites are constantly mentioned among the aboriginal tribes conquered by Israel. A settlement of the Hittites possessed the country round about Hebron in the time of Abraham, who purchased the cave of Machpelah from their princes. The Hittites are also mentioned in the North as extending over the Lebanon district even to Euphrates. (Joshua i. 4.)

Hittite kings are mentioned in the time of the Hebrew monarchy, and Hittite princesses were admitted into the harem of Solomon, while even the beautiful Bathsheba, wife of Uriah the Hittite, may have belonged to this nation. One peculiarity of the name Hittite may also be mentioned, namely, that while other titles, such as Amorite, Perizzite, Hivite, &c., have been found translatable by Hebrew scholars, the word *Khiti* has no meaning in any Semitic language.

These incidental notices of the nation are now being supplemented both by actual explorations in their country and by means of the deciphered inscriptions of Egypt and Assyria. The result has been to prove the existence of an extensive Hittite dominion in Northern Syria, extending just as is noticed in the

Bible over Lebanon and to Euphrates. The difficulty of translating the name has also recurred in the impossibility of translating the recorded names of Hittite princes which bear no resemblance to Semitic proper names. Finally, the beauty of the Hittite women is again indicated by the fact that many of the early Egyptian kings were married to Hittite princesses.

In Egyptian history the Hittites, or *Khita*, first appear in the records of the reign of Thothmes III., the contemporary of Moses. They formed part of the confederacy of Syrian tribes defeated by the monarch at Megiddo, and we learn from his inscriptions that their chief cities were Kadesh on Orontes (which is identical with a site near Homs, north of Damascus) and Carchemish on Euphrates (supposed to be the present ruined city of *Jerabis*, northeast of Aleppo).

In the reign of Ramesis II. (Sesostris) the greater part of Syria was under the rule of Egypt, and at this period, contemporary with the reign of Jabin and the revolt of Barak, the southern capital of the Hittites at Kadesh was attacked by the Egyptians in prosecution of those victories by which Thothmes III. had extended his dominions to Damascus. The tribes of Mesopotamia, of Western Armenia, and of Asia Minor, were leagued with the Hittites to resist this invasion. A series of sculptures, with hieroglyphic inscriptions, on the walls of the temples of Abydos and Karnak, represent the battles round Kadesh, and the city appears as if standing in a lake with a double moat crossed by bridges. This representation seems to point to the *Bahr el Kades*, or lake immediately west of Homs, as the site of Kadesh.

A treaty was concluded in the twenty-first year of King Ramesis II., between the Hittites and the Egyptians. But a century later, Ramesis III. pushed his forces even to Carchemish, whence he returned with spoils and captives. About one hundred and fifty years later, the Hittites are mentioned in the reign of the Assyrian monarch Tiglath Pileser I. as ruling the Lebanon and extending to the Euphrates, while the inhabitants of Cappadocia were tributary to them.

Their power seems gradually to have dwindled as that of the Assyrians increased; and in the eighth century B.C. Assur-Natzir-pal and his son Shalmanezer II. conquered many Hittite towns, and exacted a heavy tribute from Carchemish itself. Their last monarch, Pisiris, was killed by Sargon (seventh century B.C.) and Carchemish was made the seat of an Assyrian governor. The city became the scene, about 600 B.C., of the famous battle in which Necho, after defeating Josiah at Megiddo, was himself defeated and slain by Nebuchadnezzar, an event which transferred the dominion of Syria and Palestine from the Egyptians to the Assyrians.

The site of Carchemish (*Jerabis*) was discovered by Mr. Skene, the English Consul at Aleppo, and the identification verified by Mr. George Smith. Excavations have now been commenced in the great mounds, and several interesting monuments discovered. Among these are sculptured blocks of basalt, having figures of semi-Assyrian character, and inscriptions in an unknown language.

The main interest of these excavations depends upon the inscriptions. The character is ideographic, representing figures of animals, heads and other signs. These inscriptions resemble those on the famous Hamath stones, which as yet have defied all efforts of students to decipher. Should a *bilingual* inscription in ideographic and in cuneiform (or else Phœnician) characters be recovered, we may perhaps obtain a key to the unknown Hittite language, and a new chapter in contemporary Biblical history may be opened.

Meantime the character has been found not only at Carchemish, Hamath and Aleppo, but also on certain seal-impressions at Nineveh, and even in ancient Lycaonia. The language, it is thus proved, was known even beyond the confines of Cilicia as well as Syria.

The influence of the Hittites has been traced in Asia Minor as far as the east bank of the river Halys, which flows into the Black sea, where other inscriptions of the same character have been recovered in connection with sculptures resembling those of Carchemish; and even the great sculptured figures between Smyrna and Ephesus, once supposed to be Egyptian, are shown by their inscriptions as belonging to the Hittite nation.

The conclusion at which students appear to have arrived from these and other indications is that the Hittites were not a Semitic people, but that their language belonged to that family of speech now represented by the Georgian. In Syria they were an invading and conquering nation, and their art appears here to have fallen under the influence of the Assyrians. To Biblical students the results of further explorations in the land of the Hittites cannot fail to be of the highest interest.

BEAUTIFUL THOUGHTS

Most of our comforts grow up between crosses.—*Young.*

When we are most ready to perish, then is God most ready to help us.—*Luther.*

Religion would not have enemies, if it were not an enemy to their vices.—*Massillon.*

To banish prayer is to banish God. God and prayer go together.—*J. P. Boyce.*

No man was ever so much deceived by another as by himself.—*Greville.*

We often do more good by our sympathy than by our labors.—*Canon Farrar.*

There is nothing so strong or safe in any emergency of life as the simple truth.—*Dickens.*

Prayer is not conquering God's reluctance, but taking hold of God's willingness.—*Phillips Brooks.*

God hears no more than the heart speaks; and if the heart be dumb, God will certainly be deaf.—*Thomas Brooks.*

A life grandly holy is only the adding together of minutes scrupulously holy.—*Rev. C. H. Parkhurst, D.D.*

The highest service to which man may attain on earth is to preach the word of God.—*Wickliffe.*

The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of the Spirit of God.—*Spurgeon.*

It is not until we have passed through the furnace that we are made to know how much dross there is in our composition.—*Colton.*

The mere eloquence of words soon loses its zest if there is not the illustration and accompaniment of living deeds.—*Dr. John Hall.*

Devotion to the person of Christ that steers us clear of the doctrines and precepts of Christ, is sentimental rhapsody.—*Rev. Herrick Johnson, D.D.*

Education is not an unmitigated good. It may be a curse to a man; but I believe God overrules the wickedness of learned skeptics. —*Prof. W. B. Royall.*

You never read God's Word to profit but as it teaches you to pray while you read. I go nowhere in a spirit of safety, but as I go in a spirit of prayer.—*Hill.*

Teach your child to obey, and you will give him the most precious lesson that can be given to a child. Obedience is the grandest thing in the world to begin with.—*George McDonald.*

If we spent less time in propping the Cross of Christ, and more time in pointing men to it, then more souls would be converted by it. —*MacLaren.*

Prayer is so mighty an instrument that no one ever thoroughly mastered all its keys. They sweep along the infinite scale of man's wants and of God's goodness.—*Hugh Miller.*

The law of the harvest is to reap more than you sow. Sow an act, and you reap a habit; sow a habit, and you reap a character; sow a character, and you reap a destiny. —*George D. Boardman.*

No grace is more necessary to the Christian worker than fidelity; the humble grace that marches on in sunshine and storm, when no banners are waving, and there is no music to cheer the weary feet. —*S. J. Micholls.*

Before we can really lift up other hands, our own must have been lifted up by His good Spirit, and our own feeble knees must have been confirmed by much bowing at His footstool.—*F. R. Havergal.*

If we love our country with a true, real love, we shall show it by contributing in ourselves to the sum of collective righteousness what may be in our power, aided by God's grace to give.—*Rev. Morgan A. Dix.*

Christ is the key of the history of the world Not only does all harmonize with the mission of Christ; all is subordinated to it. When I saw this, it was to me as wonderful as the light which Paul saw on his way to Damascus. —*Von Muller.*

The religion of Christ is a religion of hope —hope for the person and hope for the world —and it is the only religion which wears the morning star of hope upon its illuminated forehead. It is the only religion which says to man, "take courage."—*R. S. Storrs.*

The love of Christ is like the blue sky into which you may see clearly, but the real vastness of which you cannot measure. It is like the sea into whose bosom you can look a little way, but its depths are unfathomable. —*M'Cheyne.*

If rich church members were held to give of their substance as closely as are the poorer sort, there would be no lack in the Lord's treasury. But they are not expected to deny themselves the satisfaction of their pride or their luxuries, while sacrifices, often grievous, are constantly demanded of the poor. —*Dr. John Hall.*

36. Misunderstandings Among Christians.

ACTS xv., 39.

There is a story of two knights who fell into a quarrel about a shield. One asserted that it was made of gold; the other, that it was not gold, but silver. Now neither was right; yet both were correct as to that part of the shield which they saw. Looking at it from different points of view, not having the same *stand-point*, as it is called, they quarrelled, and the quarrel was a mistake. These two knights saw one and the same shield; but looking on it from opposite sides, each saw a different face—this was of silver, that of gold.

37. Prompt Attention.—2 COR. ii., 2.

An artist solicited permission to paint a portrait of Queen Victoria. The favor was granted; it would make the fortune of the man. A place was fixed, and a time. At the fixed place and time the Queen was present, but the artist was not there; he was not ready yet. When he did arrive the Queen had left, leaving this message for him, that she would not return. Such is the tale. The king eternal consented to meet man. He fixed in His covenant, and promised in His word, the object, place, and time of the meeting; it is for salvation; it is in Christ; it is now. He has been true to his appointment; how often is it otherwise with men.—*Rev. W. Arnot.*

38. The Motive Power.—EZEK. i., 20.

It is as if you saw a locomotive engine upon a railway, and it would not go; and they put up a driver and they said, "Now that driver will just do." They try another and another. One proposes that such and such a wheel shall be altered; but still it will not go. Someone then bursts in among those that are conversing, and says, "No, friends, but the reason why it will not go is because there is no steam; you have no fire; you have no water in the boiler; that's why it will not go. It will go well enough if you but get the steam up." But now people are saying, "This must be altered and that must be altered." But the church's great want is the Holy Spirit; and until that want be supplied, we may reform and reform, and still be just the same.—*C. H. Spurgeon.*

39. Diversity of Gifts.—1 COR. xii., 4.

We discover diversity of gifts by a reference to Whitfield and Handel. The one was in eloquence what the other was in sacred song; the one appealing through the understanding to the heart and conscience, calling on men everywhere to repent and turn to God; the other drawing out and bearing upward, as a sweet incense before the altar of the upper sanctury, the devout aspirations of the newborn soul. There was an "air, a soul, a *movement* in the oratory of Whitfield," which created indescribable emotions in his vast assemblies. Handel equally electrified the multitudes in Westminster Abbey. His power of song, while he performed the Messiah, raised them to their feet. And yet greater wonders did Whitfield when preaching the Messiah to the scores of thousands in Moorfields.—*H. Read.*

40. The Divine Artist.—1 COR. iii., 18.

When Daguerre was working at his sun-pictures, his great difficulty was to fix them. The light came and imprinted the image; but when the tablet was drawn from the camera, the image had vanished. Our lamentation is like his, our want the same—a fixing solution that shall arrest and detain the blessings. He discovered the chemical power which turned the evanescent into the durable. There is a divine agency at hand that can fix the truth upon the heart of man—God's Holy Spirit.

41. The Heavenly Ephphatha.—Ps. cxix., 18.

A little boy was born blind. At last an operation was performed; the light was let in slowly; when one day his mother led him out of doors, and uncovered his eyes, and for the first time he saw the sky and the earth. "Oh, mother!" he cried, "why didn't you tell me it was so beautiful?" She burst into tears and said, "I tried to tell you, dear, but you could not understand me." So it is when we try to tell what is in the Bible. Unless the spiritual sight is opened we cannot understand. In the light of this fact, how blessed, how to be desired is the work of the Holy Spirit. Ask and receive.

42. Humility.—1. PET. v., 5.

A farmer went with his son into a wheat field, to see if it was ready for the harvest. "See, father," exclaimed the boy, "how straight these stems hold up their heads! They must be the best ones. Those that hang their heads down, I am sure, cannot be good for much." The farmer plucked a stalk of each kind, and said, "See here, foolish child! This stalk that stood so straight is light-headed, and almost good for nothing; while this that hung its head so modestly is full of the most beautiful grain."

MONTHLY SURVEY

There are 13,410 names enrolled in the Sunday-schools of Columbia Co., Pa., or over 41 per cent. of its population.

It is expected that the work of the Bible Revisers will be completed the coming winter, and that the new revision of the Old Testament will be published next spring.

The descendants of Luther in the male line became extinct in 1742, but the influential family of von Saucken, in East Prussia, trace their lineage to his daughter.

The Czar of Russia is to grant his subjects greater liberty, though the nobility are opposed to it. He has ordered the Minister of the Interior to draft a Constitution, which, if approved, will become the fundamental law of the empire.

President Arthur has issued a Thanksgiving Proclamation, designating Thursday, the 29th day of November, as a day of national thanksgiving.

The Episcopal Convention closed its Session, in Philadelphia after a unanimous meeting, in which a few changes were made in the Canons, Constitution and Prayer-Book. The Consecration of the Assistant Bishop of New-York, in Grace Church, New York, was a very impressive ceremony.

It is stated that "in 1800 the Bible was translated into the languages of one-fifth of the population of the earth, and that now it is printed in the languages of nine-tenths."

A movement is under way to restore the Castle Church at Wittenberg, on whose doors Luther's famous theses were nailed, which has suffered much from war and fire. In its vaults are the tombs of Luther and Melancthon.

The *Christian Advocate* says that every Methodist minister has a special reason for celebrating the anniversary of Luther's birth, as it was through hearing Luther's preface to the Epistle to the Romans that John Wesley was led to faith in Christ.

A manuscript of 750 pages, consisting of a diary kept in the years 1524–34, by Dr. Conrad Cordatus, a friend of Luther, and containing a record of his doings and sayings, has been found in the library of the Church of St. Salvator, in Zellerfield, Prussia.

The friends of Asbury University, Indiana, having raised $120,000, Mr. W. C. De Pauw, the wealthy manufacturer of New Albany, has doubled the amount, thus giving it a fund of $360,000. He proposes to bequeath the University 45 per cent. of his estate, which it is expected will realize $1,000,000 for its endowment fund.

Rev. B. H. Badley, D.D., who has been a Methodist Missionary in India, says that in the Methodist Missions of India the increase of converts fron 1851 to 1861 was 53 per cent.; from 1861 to 1871, 65 per cent.; from 1871 to 1881, 87 per cent. He believes that the rate from 1881 to 1891 will be 125 per cent. The number of native Christians in India is at present between 400,000 and 500,000, not counting Ceylon.

The Week of Prayer under the auspices of the Young Men's Christian Associations throughout the world was well observed. The growth of this organization has been remarkable, and it now numbers twenty-four hundred Societies in various countries. Special efforts will be made for the welfare of the sixty thousand college students, the one hundred thousand commercial travellers, the five hundred thousand German-speaking young men, and the million young men engaged on various railroads.

The Thirty-seventh Annual Meeting of the American Missionary Association was held at the Central Congregational Church of Brooklyn. The summary of the Treasurer's annual report shows a balance on September 30 of $548.32. The total receipts for the year amounted to $312,557.29, an increase of $14,983.22 over those of the previous year. The Missions in Africa, China, and among the Indians and negroes are reported as successful. In the Woman's Bureau fully 3,000 women have been employed as Missionaries and teachers. The wants for the coming year are, for current work, $1,000 for every day in the year, and endowments in the several educational institutions in charge of the Association.

The success of the Bible Correspondence School is one of the most significant facts in the history of Scripture study. It has been in complete outline before the Church only two months, yet it is already an established institution. Bible Correspondence Schools have been fully organized within that time in California, Colorado, Montana, Dakota, Utah, Nebraska, Kansas, Missouri, Iowa, Minnesota, Wisconsin, Michigan, Illinois, Indiana, Kentucky, Ohio, Pennsylvania, New York, New Jersey, Massachusetts, Connecticut, New Hampshire, Delaware, Maryland, District of Columbia, Florida, Tennessee—in all twenty-seven States and Territories. They have also been established in Ontario and Quebec, in Canada. Thousands of members are enrolled and are studying the course of Bible lessons. Hundreds of new members are coming in every day.

BOOK DEPARTMENT, Etc.

BIBLICAL STUDY: ITS PRINCIPLES, METHODS AND HISTORY; together with a catalogue of Books of reference. By Charles Augustus Briggs, D. D., Davenport, Professor of Hebrew and Cognate Languages in Union Theological Seminary, New York City. New York: Charles Scribner's Sons, 1883.

This learned and elaborate volume amply sustains the reputation of its author for scholarship and ability and will be exceedingly useful to all who mean to prosecute Biblical study, especially in its higher departments. It traverses a wide field with no hesitating step, and though some things advanced in it will not command general assent, it will stimulate inquiry, and elicit discussion out of which good will undoubtedly arise. Now and again, we notice a controversial, we might almost call it a pugnacious tone, as if the author were moved by some feeling of a personal sort, and had for a season forgotten his own canon to the effect that the critics "should be careful and cautious of giving offence, or of needlessly shocking prejudices." The dogmatism is not all on the side of those whom Prof. Briggs calls the "traditionalists," and we would have wished to see a little less vehemence now and then in the denunciation of antagonists—but the book is of great value notwithstanding these undoubted blemishes. The catalogue of Books of Reference is excellent so far as it goes, but it is defective just where the preacher most needs guidance, namely in the department of practical application to the faith and life of the present. It is a library for a professor more than for a pastor or preacher.

THE NEW TESTAMENT OF OUR LORD AND SAVIOUR JESUS CHRIST. The text in the Authorized Translation with a Commentary and Critical Notes. By Adam Clarke, LL.D., F.S.A., &c.

A new edition condensed and supplemented from the best modern authorities. By Daniel Curry, LL.D. Vol. I; The Gospels and Acts. New York: Phillips & Hunt. Cincinnati: Walden and Stowe. Pp. 541.

The Commentary of Adam Clarke needs no recommendation to Bible readers. It has long since entrenched itself in the hearts of millions among all English-speaking peoples, and has been for half a century the recognized standard commentary of one of the largest Evangelical denominations on the globe. It only needed to be kept abreast of the times in the wonderful results that have been achieved in the field of biblical criticism since its author's death to enable it to retain its place in the front rank of Biblical exposition. This emendation has been carefully and thoroughly accomplished in the present edition by Dr. Curry, who has revised, abbreviated, condensed and supplemented whenever necessary, and has included in brackets the added notes from the works of the best English and German scholars and expositors. The editor has, in a word, rejuvinated the commentary, given it a new zest to all its old friends, and an additional charm to all who desire a scholarly, evangelical exposition of this portion of God's word.

THE REFORMATION IN SWEDEN, its rise, progress and crisis, and its triumph under Charles IX., by C. M. Butler, D.D., Professor of Ecclesiastical History in the Devinity School of the Protestant Episcopal Church of Philadelphia. New York: Anson D. F. Randolph & Company. Pp. 259. Price $1.25.

This book covers a department in Church History less familiar to the general reader than several others, and is therefore a valuable contribution to our ecclesiastical literature. It traces the eventful scenes in the life of the Protestant Church in Sweden for nearly two and a half centuries (1398-1611), and gives a vivid picture of its struggles to retain the faith once delivered to the Saints. The reader is involuntarily carried along through its pages by the stirring events described, and although he may be unable at times to agree with the author's views, will at the close, thank him for this fresh and readable volume.

SUNLIGHT AND SHADE. Being Poems and Pictures of Life and Nature. Illustrated by several eminent artists. Cassell & Company, limited: London, Paris and New York. Pp. 192. Price $3.00.

This is a beautiful specimen of the illustrated books for which the house of Cassell & Company have become so celebrated. There is in this one a fund of real enjoyment—pure, fresh, elevating, for all who turn over its pages, read the snatches of poetry and gaze with delight upon the artists' work.

JINGLES AND JOYS for the girls and boys by Mary D. Brine. New York, London and Paris: Cassell & Company, limited. Pp. 160. Price $1.25.

This volume like the preceding is for the family table, but is more adapted to the "little ones" of the household, and to them it will be a never-failing source of pleasure, both in its illustrations and its bits of poetry.